# MESSAGE OF THE VEDAS

BY

SIR GOKUL CHAND NARANG

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# Message of the Vedas

*Presented to* ______________________________

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*Dated* ________________ *By* ________________

The Author

# MESSAGE OF THE VEDAS

G.M. College of Education
Raipur, Bantalab
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*DEDICATED TO*
*THE SACRED MEMORY OF*

**MAHARSHI**
**SWAMI DAYANANDA SARASWATI**

The great reformer to whose efforts the
whole Hindu India owes a deep
debt of gratitude for reviving
the ancient religion as
taught by the
Vedas.

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# PREFACE TO THE FIRST EDITION.

There can hardly be anyone who looks upon the Vedas as the Word of God and professes to regard them as the sole authority, not only in Theology and Ethics, but also in Philosophy and Science, but must have felt the painful absence of a compendious work that would enable the believer to know what message his Creator has sent him through these books. The Vedas themselves are not so voluminous but dealing with matters more serious than histories or stories of Tribes and adopting a method more recondite than fables and parables, they are rather too difficult for the uninitiated. The commenataries, on the other hand, to which one must naturally look for help in this direction, are so voluminous that they would actually break the backbone of the student if he tried to carry them, not in his brain, but even on his back. Even if one had the calibre to resort to these helps, they could afford but poor help to those who have devoted the best part of their lives to the study for bread rather than to the study of the language in which, the ancient sects embodied the inspiration received as they believe from their Lord.

It is for this class of people that the present little volume is brought out. The members of the Arya Samaj forming the majority of the English-knowing Hindus in Upper India, except Bengal, take pride in being the followers of the Vedas and regard it as the sacred duty of every Arya to read and teach, to hear and recite the Vedas. But when cornered by some clever Muslim or Christian with the awkward question, "Have you read the Vedas?" the majority can render no answer but that inscribed on their blank faces by blushes of ignorance. This little book, it is hoped, will come to their rescue and strongly arm them for such awkward encounters. A glance at the Table of Contents will show that sufficient information has been given on some of the most important topics dwelt upon in the Vedas. It will not be out of place to mention here that the Mantras selected are mostly such on which there is very little difference of opinion between the European Scholars and the Hindu Commentators to whichever school they may belong.

I have, here and there, taken some liberty in translating the Mantras in a way slightly different from that allowed by a strict adherence to the rules of Grammar. I have, for instance, substituted, in some places, the singular number for the plural of the original, to avoid confusion, and the reasons given in the Introduction will, I hope, amply show that the deviations are not only immaterial but justified by the spirit of the original texts.

It may be necessary to say a word about the plan of the work. Some might think that instead of stringing together the Vedic verses in this way, the object might have been better served by detailed dissertations on the subjects, discussed in the book, based on the verses now collected under different headings. I was, however, deterred from undertaking this task not only by its difficult nature but by considerations of greater importance. Such discourses are not without their own value, but they would not have served the object I had in view. The ordinary reader—the clerk who comes home in the evening after driving the quill for six or seven hours, the pleader whose brain is steaming with a whole-day's boiling-down of heaps of papers, the busy student whose tasks and examinations leave him hardly any time even for physical exercise—can scarcely have the time or the inclination to unravel the tangled skein of theological dissertations, in the scraps of time he can spare for relaxation. This little book, as it is, will give him a peep into the Vedas without exerting much strain upon his time or brain. Moreover, though especially meant for the hard-up man of business and the busy student, it will be found serviceable for citation by all classes of people who, whether as assailants or defenders, have any concern with the Vedas.

It is hardly necessary to add that I do not claim any credit for originality, but I shall be pardoned, I hope, if I claim some credit for the labour, the work has required, and which only those can realise who have ever devoted some time to the study of the Vedas and have some idea of the nature of their contents.

In the compilation of the present work I have derived considerable help from the works of European Scholars, especially, Griffith, whose excellent translation of the Vedas was frequently consulted by me and followed in many places My thanks are, however, chiefly due to Pandit Raja Ramji, Professor of Theology, D. A. V. College, Lahore. It was in conjunction with him that the idea of such a work was first conceived and developed and it is considerably due to his advice and erudition that it has been brought to a successful issue.

D. A. V. College, Lahore,
November 21, 1906.

G. C. NARANG

# PREFACE TO THE SECOND EDITION

This little volume was compiled by me forty years ago and my effort was very much appreciated by the Arya Samaj leaders like the late Mahatma Hans Raj, and the book was welcomed generally by those interested to know what the Vedas taught. Soon after its publication I went to England and on my return, my work at the Bar left me no time for any literary work. When last year the second edition of my book entitled, "Transformation of Sikhism" was published, the publishers suggested that the "Message" should also be re-published. I agreed and the result is this second edition of this little book.

The book is being published practically as it was and I expect that those interested to have a glimpse into the Vedas will appreciate my humble effort.

So far as the interpretation of the Vedic texts is concerned, the key to it is provided by the well-known text of Rig Veda I, 164, 46. *Ekam Sat Virpa bahuda vadanti.*

I was very gratified to find that a scholar of the position of Shri Aurobindo Ghosh, whose impartiality and independence of views cannot be questioned, has ultimately come to the same conclusion as Swami Dayananda Saraswati and has given full support to the line of interpretation adopted by the Maharshi and followed in this book. His remarks have been included *in extenso* in the Introduction.

Mussoorie,
19 July, 1946.

G. C. NARANG

# INTRODUCTION.

What is more sacred than the Vedas? What of greater interest to the Indo-European races, and to the world, than these ancient scriptures of the Hindus? And yet what is more difficult than the Vedas? The vicissitudes of fortune have dealt with no other literature so cruelly as with the Revelation of the Aryas. Not only have the modes of thought suffered an entire change during the long vista of ages that have passed since the first mantras of the Vedas were chanted by the Rishis, but the language and its idioms, its similes and metaphors have undergone a change which has no parallel in the literature of any other nation. The lapse of ages would alone have brought the Vedas to this disadvantageous position, but the process was accelerated by the calamities that befell the followers and, so to say, the guardians of the Vedas. The internecine quarrels and the consequent foreign invasions gave a deadly blow to the Vedic learning in India and destroyed many of the resources which, at this day, must have been of inestimable value to the student of the Vedas. God knows how many savants of Vedic lore fell victims to the Moslem fanaticism, and how many valuable libraries were burnt to heat Mohammadan baths! All these circumstances have combined to create serious difficulties in the way of the students of the Vedas, so that there are not many who agree with one another in their conclusions about the origin, methods of interpretation and the position of these books. Not to speak of the difficulties one meets while studying these records of divine wisdom, there is wide difference of opinion even about the definition and number of the Vedas.

## THE VEDAS DEFINED

Two extreme views are held on the subject. The modern Hindus, before the advent of Swami Dayananda Saraswati, generally believed that the term Vedas connoted not only the Samhitas but also included the Brahmanas and the Upanishads. Swami Dayananda was the first, among the modern scholars, to explode this view and demonstrate that the Samhitas only formed the Vedas and they alone were to be regarded as eternal, infallible, as Vedas, in fact. The Brahmanas and Upanishads themselves profess to be mere parasites of the Vedas and devote themselves respectively to the elucidation of the ritualistic and the philosophical portions of the Vedas. No Samhita, on the other hand, professes to hang upon any other Samhita as its parasite and devote itself to explain or elucidate any portion of the others.

There are, moreover, stories in the Brahmanas and Upanishads as find no parallel in the Samhitas. It must be pointed out here, that some of the European scholars have tried to deduce some historical details from the Samhitas but no story beginning with "There was, &c," and "There lived once, &c.,"

such as are of common occurrence in the Brahmanas and the Upanishads, has been found in the Vedas even by the Europeans who are always smelling out history in every nook and corner of a literature.

Tradition plays a great part in clearing up matters such as we are now discussing and all the evidence derived from this source is in favour of the view that the Samhitas only form the Vedas proper. Patanjali in his Mahabhashya always quotes from the Samhitas to illustrate the special rules applicable to Vedic Sanskrit, without quoting a single line or phrase from the Upanishads or the Brahmanas, while his non-Vedic illustrations include passages from both the Brahmanas and the Upanishads.

Moreover, whereas the Brahmanas and the Upanishads are full of quotations from the Samhitas, the latter, though quoting from one another, do not quote a single line from the former.

The Samhitas in several places apply the term Veda to themselves but the Brahmanas and the Upanishads have nowhere laid the least claim to this position.

In the light of this overwhelming evidence nothing but over-adulation and a mis-directed sense of reverence can lead one to place any other work on the same level with the Vedas. If the Vedas are looked upon as the revelation, it is a positive insult to them to give to any human book, howsoever sublime and excellent, the same reverence as to them.

And none of the ancient masters has gone so far except Katyayana whose position must be accounted for by his excessive reverence for all that facilitated the study of the Vedas.

## THE OTHER EXTREME

The other extreme is represented by those who limit the number of the Vedas to three only. Happily this class is exclusively composed of European Scholars and of a minority among them. The original cause of this illusion, however, lies with the Hindus themselves, though they are not to blame if others will not or cannot understand them. The mistake has evidently been caused by a a misunderstanding of Manu and other Rishis of yore. Manu says (I. 23) :—

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञ सिद्ध्यर्थं ऋग् यजुः साम लक्षणम् ।।

"From Agni, Vayu and Ravi (sun), He drew forth (lit, milked) for the accomplishment of sacrifice the eternal triple Veda, distinguished as Rik, Yajush, and Saman." (Muir).

We also read in Shatapatha Brahmana IV, 6, 7, 1.

त्रयी वै विद्या ऋचो यजूँषो सामानि इयमवे ।।

The Rich—, Yajush—, and Saman—, verses are the threefold science.

In the Ait. Br. V., 32, too, we find

तेम्योऽभि तप्तेभ्यो त्रयो वेदाः अजायन्त ॥

*i. e.* from these (lights), when *heated*, the three Vedas arose.

The Chhandogya Upanishad also has

स एताम् त्रयीं विद्यामभ्यतपत् ॥

*i. e.* He infused warmth into this triple science, (and from it, so heated, he drew forth its essences, the particle Bhur from the Rik-Texts, &c.)

But it should be remembered that Manu, as well as the other authorities, does not mean to limit the number of the Vedas to three, but simply speaks of the threefold science embodied in them. Not to speak of the ninety-nine Hindu scholars supporting this view, it is strongly confirmed by Prof. H. Kern, who says :—

"When the Hindus speak of the three Vedas, they mean that there is a triple Veda consisting (1) of recited verses (Rich), (2) of verses sung (Saman), and (3) of formulas in prose (Yajush), all the three words being comprehended under the name of "Mantras." Altogether independent of the three sorts of mantras is the number of the collections of them. *Though there were a hundred collections of mantras, the Veda is, and remains, threefold* * * * * It does not need to be proved that we must know the principle on which any distribution proceeds before we can deduce any conclusion from numbers."

It is, consequently, nothing but short-sightedness to limit the number of the Vedic collections to three. The Atharva Veda is as much a Veda as any of the other three. Its subject-matter is identical with, and considerably derived from, the Rig Veda. Before citing any evidence from other sources it is necessary to see if the Atharva Veda itself lays any claim to the position of a Veda, and as one might expect, we indeed find this claim preferred by the Atharva Veda to rank equal with the other three. We find in the celebrated Skambha Sukta the celebrated verse.

यस्माद् ऋचो अपातक्षन् यजुर्यस्मादपाकषन् । सामानि
यस्य लोमानि अथर्वाङ्गिरसो मुखम् ॥

From whom they cut off, as it were, the Rik and Yajush verses, of whom the Saman verses are the hair and of whom the Atharvangirases form the mouth.

The claim of the Atharva Veda is admitted and supported by the Rig Veda, as well as, the Yajur Veda. We read in Rig Veda (X, 90, 9) and Yajur Veda (XXXI, 7) :—

तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे । छन्दाꣳसि
जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥

From that great general sacrifice, the Rig, the Sama, the Atharva* and the Yajur Vedas were produced.

---

**Chhandamsi* has been translated as Atharva Veda not only on Swami Dayananda's authority but also on the authority of Muir and Griffith.

We find this claim supported also in Shatapatha Brahmana, XIII, 4, 3, 7.

तानुपदिशति अथर्वाणो वेद सोऽयमिति ॥

"He teaches them thus, 'the Atharvans are a Veda, it is this.' "

The European Scholars generally hold that the Atharva Veda, if a Veda at all, is of a later origin and came •into existence when the other three Vedās had assumed the present forms. Those, who regard the Vedas as the revealed word of God, may derive some consolation from the fact that even the European Scholars are not unanimous on this point. Prof. Kern, who has been quote dabove, makes the following weighty remarks on thed ubject : "Sometimes it is difficult to guess what is smeant by older and younger. For example, the Atharva Veda is said to be younger than the Rig Veda : that has become a sort of article of faith, which some uninitiated believer receives on the authority of critics ; whilst another, again, copies with confidence what has been asserted by the former. Now about half the hymns in the Atharva Veda are, with the exception of an occasional *varietas lectionis*, the same as in the Rig Veda, so that the Atharva Veda cannot be younger than the Rig Veda. And it could only be asserted that the remaining portion of the A. V. is of later date when grounds for this position, derived from language, versification, and style, &c., had been adduced. But, so far as I know, no one has ever even attempted to seek for such grounds."

## ARE THE VEDAS REVEALED ?

Two kinds of evidence, Internal and External, can be adduced to prove or to disprove the proposition whether the Vedas are revealed.

### INTERNAL EVIDENCE.

Internal evidence, again, can be of two kinds; one referring to the claims preferred by the books themselves, the validity or the futility of their claims judged by the consistency or the inconsistency of what is urged and, secondly, the quality of the stuff presented. As regards the first we have already seen that the Vedas do lay claims to the position of a revealed book and profess to have directly proceeded from divine source. There are, according to the European Scholars, traces in the Vedas of a belief, and data for the propounding of the theory, that all the Vedas did not come into existence at one and the same time, but as I shall try to show elsewhere, even if there were such traces, they could not shake the position of the Vedas as revealed books. There are, so far as I can say, no contradictory statements in the Vedas which must discredit even a secular book in the eyes of the critics.

As regards the quality of the teachings of the Vedas, I can simply say that if the books dealing with the whims and idiosyncrasies of individuals, recording their revolting crimes and atrocious cruelties, teeming with theories which the slightest puff of argument will blow off and perpetrating a wholesale massacre of reason and judgment in thrusting upon men the belief in the supernatural events and unnatural births and deaths—if, I say, such books can be believed to be the direct revelation from God, the Lord's choicest message sent to his sons and daughters on earth, then it is a thousand times more reasonable to believe that the Vedas, inculcating the worship of one holy, just and merciful God, laying down a strict code of morality, and scrupulously free from absurd theories and outrageous speculations is the revelation of God, His word, His cherished message to His children below.

If revelation, in the sense in which it is taken by all believers in revelation, were a possibility, the Vedas will undoubtedly stand supreme and undisputedly claim that high position. For if God is just and perfect, and revelation is the one, the chief form in which He shows His mercy and love for man, it must have been given in the beginning and God should not have had any reason to alter His former decrees, or stand in need of a second, and third and a fourth revelation to perfect His first revelation. A faith in revelation compels one, by a logical necessity, to accept the Vedas as the real revelation, for the Vedas are the oldest books claiming to be the word of God. It must be a strange sort of love and mercy which should have kept mankind, in their infancy, without a guide, philosopher and friend, when they required it most, and should have kept them waiting for thousands of years till some instructions were sent down to guide them in this strange land where they had fallen down from Eden or paradise.

The idea suggested by some critics that the Rishis whose names are given in the Vedas along with the meters, &c., where the authors of the Vedas, is scouted by the ancient commentators and it is urged that these Rishis (*seers*) did not compose, but simply saw or realized the sense of the mantras to which their names are attached.

## EXTERNAL EVIDENCE.

The external evidence that the followers of the Vedas adduce in favour of their view is not of an historical nature such as has been given by the defenders of the Bible, in the attempt to prove the Bible to be the word of God. Nor is it based upon the historical evidence of the other kind such as given in favour of the Qoran, for which a divine source is claimed on the ground that its apparent and ostensible author was quite unlettered and did not know B from a battledoor, and consequently the Qoran, full of lofty teachings, and couched in a sublime language, could not but have proceeded from a divine source. No such evidence is possible for the Vedas and I think it better for the Vedas that they do not depend upon such evidence for the maintenance of their authority. In my opinion, a book does not gain much in value from the circumstance that it was written, or, say, sent to an ignorant fisherman or to an untutored person, who never occupied himself with the pursuit of learning.

The external evidence which can be given in favour of the exalted position of the Vedas is of persons whose sincerity and earnestness the world has admitted, and whose fights of thought and imagination the enlightened races of the world are yet struggling to follow. Considered from a strictly logical point of view, the evidence of these men may not be conclusive and may not convince the logical sceptic. But the whole body of ancient writers of the sacred literature of the Hindus declaring with one voice the superhuman origin of the Vedas and bowing like one man before their authority, is a fact which possesses a special significance for a Hindu. Theories of revelations may undergo changes, as, even now there exist important difference in the conceptions of revelation that each class of believers in revelation has; these conceptions may in the future undergo much more serious changes, but the question whether a particular book should be held up as the chief guide in matters of belief and worship will always be there, and the principal question that will always be asked will be, "Does it deserve the position of a guide ?" And here one can boldly say that the Vedas have been satisfying the needs of the greatest thinkers and reasoners of the world for thousands of years in the past and will undoubtedly continue to satisfy the wants of their less worthy descendants.

It will require a whole volume to quote, in full, the evidence the Rishis of yore bore in favour of the Vedas. The reader must, therefore, content himself with a peep into the vast literature which our ancestors have bequeathed to us on this point. The works next to the Vedas in sanctity are the Brahmanas and the Upanishads. Then come the Sutras based upon them. The Darshanas and Smritis come next and the Epics and the Puranas, together with the commentaries, represent the last stages of the sacred literature of the Hindus, and each of these massive works bears powerful testimony to the undisputed authority of the Vedas and pays due homage to their divine sanctity.

The Shatapatha Brahmana, *e. g.*, says in XI, 5,8,1.

तेभ्यस्तप्तेभ्यस्त्रयो वेदाः अजायन्त ॥

" From these (Agni, Vavu and Ravi) being heated, the three Vedas were produced."

The Taittiriya Brahmana has—

प्रजापति सोमं राजानमसृजत । तंत्रयो वेदाः अन्वसृज्यन्त ॥ ऋ० ३ । १० ॥

"Prajapati created King Soma and afterwards the triple Vedas were produced."

We find in the same Brahmana again,

नावेदविन्मनुते तं बृहन्तम् । ऋ० १२ । ९ ॥

"He who does not know the Vedas, does not know Him who is great."

The Chhandogya Upanishad repeats what has been affirmed by the Shatapatha,

तासां तप्यमानानां रसान् प्राबृहद् अग्नेर्ऋचो वायोर्यजूंषि सामान्यादित्यात् ॥

"From them so heated, He drew forth their essences, from Agni, Rich, from Vayu, Yaju and from Aditya or Ravi, Sama."

The Brihadaranyaka observes:

स तया वाचा तेनात्मना इदं सर्वमसृजत यदिदं
किञ्च ऋचो यजूःषि सामानि छन्दाःसि ॥

"By that speech and that soul He created all this, the Richas, Yajush and Samans and the Chhandas (Atharvans), etc."

The same Upanishad also says :

अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदः ॥

"These Rig Veda, (etc,) are the breathings of the Mighty Lord."

The authors of the Darshanas, rigorous logicians as they were, humbly acknowledged the infallibility of the Vedas.

Kanada, the author of the Vaisheshika system of Philosophy, says :—

तद्वचनादाम्नायस्य प्रामाण्यम् ।

This means that the Vedas being His word are authorities. In the same way Gotama, the author of the Nyaya system of Philosophy, recognizes the Vedas to be प्रमाण or authoritative in the following aphorism :—

मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ।

And also "श्रुतिप्रामाण्याच्च" Similarly, Kapila, the author of Sankhya system of Philosophy, recognizes the Vedas to be प्रमाण or infallible authority in the following aphorism :—

निजशक्त्याभिव्यक्तेः स्वतः प्रामाण्यम् ।

In the Mimansa of Jaimini we find the following :—

वेदस्य च धर्मे प्रामाण्यम् ।

which means that the Veda is authority in matters of Dharma.

The Smritis echo the same sentiments. Says Manu :

वेदोऽलिखो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ।
यः कश्चित् कस्यचिद्धर्मो मनुना परिकीर्तितः ।
स सर्वोऽभिहितो वेद सर्वज्ञानमयो हि सः ॥
सर्व तु समवेक्ष्ये निखिलं ज्ञानचक्षुषा ।
श्रुतिप्रामाण्यतो विद्वान् स्वधर्मे निविशेत वै ॥

*Dharma* rests on the whole Veda, on the teachings and conduct of those who know the Veda, on the conduct of good men, and on the satisfaction of one's conscience. Manu states that all *dharma* which has been propounded by him is contained in the Veda, the whole of which is true knowledge. Manu directs that a man should determine his *dharma* by the authority of the Veda. In Vrihaspati Smriti we find the following :—

वेदार्थोपनिबन्धृत्वात् प्राधान्यं हि मनो स्मृता ।
मन्वर्थ विपरीता या सा स्मृतिर्नैव शस्यते ॥

This means that Manu is founded on the Vedas and is, therefore, an authority ; a Smriti which is against the teachings of Manu is not to be honoured.*

The Puranas are generally discarded as full of absurdities but to me they do not seem to form an exception to the rule, there is the soul of good in every thing. They are, at this day, the source of inspiration to millions and millions of Hindus who have never read or heard a line from the Vedas. The evidence of the Puranas, therefore, is not without its value in admitting and proclaiming the divine origin of the Vedas, more so, because the Puranas are believed to be responsible for having displaced the Vedas.

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*For the last page or so I am indebted to the late R. B. Lala Mul Raj, M. A., Premchand Roychand Scholar.

The Vishnu Purana says :--

गायत्रञ्च ऋचश्चैव तृवृत्साम रथन्तरम् । अग्निष्टोमाञ्च
यज्ञानां निरुर्ममे प्रथमाद् मुखात् ॥ .

"From His Eastern mouth Brahma* formed the

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*Brahmá has scarcely been understood in the right sense of the word. The Creator as pervader of the universe in its second stage, *i. e.*, when matter has been set in motion before being divided into the various heavenly bodies, is known as Hiranyagarbha, Parmeshtin or Brahmá. His four faces metaphorically represent His omni-presence and Omniscience. *Cf.* R. X. 81, 3 (p. 23).

It is also popularly believed that Brahmá sprang from the navel of Vishnu, and Vishnu is said to be reclining under the waters with his consort Lakshmi. The authors of the Puranas made the mistake of carrying metaphor and personification too far in the domain of religion but a peep into the Vedas will show that it is nothing but a partial statement of the theory of creation given in the Vedas themselves. "Vishnu resting under the waters with Lakshmi" simply means "the all-pervading Lord with Royal dignity pervading matter before any motion was produced in it." "Brahmá sprang forth from his navel" only implies that Vishnu came to be called Hiranyagarbha, Parmeshtin or Brahmá when matter had been stirred by the cyclic motion. It will now appear that the theory of Brahmás authorship of the Vedas does not clash with the view held by Swami Dayananda.

Gayatra, the Rich verses, the Trivrit, Sama, Rathantara &c." and the Yajur, &c., from his southern mouth and so on.

The Bhagvat Purana says :--

कदाचिद्ध्यायतः स्रष्टुर्वेदाः आशंस् चतुर्मुखात् ।

"Once the Vedas sprang from the four-faced (omniscient) Creator, as He meditated (how shall I Create the aggregate world as before ?)

If what has been said above is not sufficient to convince the non-believer of the necessity and possibility of revelation and of the revealed character of the Vedas, it must have at least made it amply evident that the Vedas occupy the highest position in the sacred Literature of the Hindus and have, for thousands of years past, been their infallible guide in all the matters connected with belief and worship.

The next question that can be discussed in connection with the Vedas is.

## ARE THE VEDAS ETERNAL ?

The Hindu religious books firmly believe in the eternity of the Vedas. And if the Vedas contain the truth and inculcate principles which are universally correct, they must be eternal in one sense, because truth is eternal and everlasting. But a book may be a revealed book even if it is not eternal. And if the Vedas possess the other credentials of a revealed book, they cannot be denied the honours of revelation even if they were not given in the beginning. They are meant for the guidance of man and if man came upon the stage of existence after millions of years of natural evolution the Vedas must be supposed to date from that period.

Taking it for granted that they were not given in the beginning of the world nor in the beginning of the human creation, they are still older than any other scriptures in the world, dating back to 2,000-500 B. C. according to a host of European scholars, to 4,000 years B. C. according to Prof. Jacobi of Bonn and to some 20,000 years B. C. according to Lokmanya B. G. Tilak whose calculations are based upon astronomical considerations. Consequently, if antiquity, as I showed before, is to be one of the factors of revelation, this honour belongs to the Vedas rather than to any other book of the world.

## THE TEACHINGS OF THE VEDAS.

The position of a book must ultimately depend upon the quality of its contents, and the tone of its teachings. Judged by this standard the Vedas occupy a very high place among the Bibles of the nations. The ideals placed before man are among the highest. Purity of thought, truthfulness of speech, holiness of actions, justice, integrity, manliness, hospitality, liberality and other virtues of this kind have been strongly emphasized in the Vedas. As regards their philosophical teachings, it is needless to say that they have even no second among the scriptures of the world. Other books have either refrained from dealing with such matters or their theories are such as one would find it very difficult to reconcile with logic and science. The Vedas, on the other hand, do not avoid handling such topics and even sceptics admit that some of the speculations in the Vedas are far too high for the primitive men to whom they are attributed by ignorant or prejudi ced writers. For the details of the teachings of the Vedas the reader must go through the body of this book and, still better, through the whole of the Vedas, but there are some points which deserve to be discussed here. The most important of themis the subject of

## THE CONCEPTION OF GOD IN THE VEDAS.

On no subject has there been greater divergence of opinion than on this subject. Since the discovery of Sanskrit in the West the opinions of the Western Scholars have been undergoing important modifications as regards the theism of the Vedas. There was a time when they held, and there are even now some benighted laggards who hold, that the Vedas teach Polytheism. And there is no wonder that this should have been the first conclusion arrived at in the West about the creed of the Vedas. There are millions of Hindus at the present day who, though knowing God to be one, and cleverly discussing His oneness, betray in their practice a belief in more gods than one. The evidence thus afforded by tradition combined with the apparent fact that the Vedas celebrate the praises of Agni, Vayu, Surya and a host of other gods and offer their prayers to them, must naturally lead the uninitiated student to fasten polytheism on the Vedas. But as one gets a closer insight into them one observes that the so called gods in the Vedas are, in the first place, all of the same rank, each of them possessing equal powers with the others, nay, each being extolled as Almighty, All-pervading, All-knowing, in fact, possessing the powers of the one Creator, and represented as the Paramount Lord of all. Secondly, the gods are interchangeable in their names. In R. III. 9, 2, and 3, for instance, the prayer is offered to Mitra and He is again addressed as Aditya in the same line of the same mantra* Thirdly, the Vedas declare, in unmistakable terms, the unity of God-head and emphasize it so repeatedly as to prove it beyond doubt that the Vedas, are not ignorant of the oneness of God.

The matter is really set at rest by the well-known verse of the Rigveda.

He is one, sages call Him by many names *e.g.*, Agni, Yama, Matarishvanan, etc. This should really be conclusive on the point and should be taken as the key to the interpretation of all apparently polytheistic expressions in the Vedas.

The last fact is admitted by all European Scholars, the second is not touched, so far as I know, and the first has been explained away in different ways. Prof. Max Muller found its solution in what he named "Henotheism," and Prof. Macdonell has avoided this difficulty by ascribing it to exaggeration,

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*It is believed by some that Mitra is the name of an Aditya and Adityas are the sons of Aditi, *i.e.*, the earth. But it should be remembered that Aditi is the Infinite Power or all-knowing God and according to Yajn, XXXII, I, "He is Agni, He is Aditya........, He is Brahma, He is Prajapati," so that "Mitra is Aditya" amounts to saying that Mitra is *Prajapati* or Bramha or God.

pure and simple, and has, practically speaking, retained the charge of polytheism against the Vedas.

To take Henotheism first. In the first place it is not admitted by many of the European scholars of eminence. Secondly, it appears to be more reasonable to believe that the Books strongly declaring the unity of Godhead in hundreds of places and containing such statements as are given in the first selection of this volume, ascribed infinite and paramount powers to Indra, Agni and others because they believed them to be the same one Creator under different names and different aspects, rather than the theory whose only proof lies in the statement of the sense attached to the term by its inventor. Macdonell's theory of exaggeration also is not based on sufficient grounds. If you worship one god in exclusion of the others, you are justified, nay, it may be a merit, to exhaust all the powers of exaggeration in extolling the deity you worship. But if you worship more gods than one and praise them with the same fervour and attribute the same, the highest powers to all, you will be provoking their wrath and making a fool of yourself by your inconsistent conduct. Now the Rishis, the authors of the Vedic Hymns, according to Prof. Macdonell, were not like the Vaishnavas or Shaivas of to-day who adhere to one god and repudiate the others. They, on the other hand, praise Indra in one Hymn and pay their homage to Soma in another, to Vayu in the third and so on, sometimes to many in the same mantra. And if they are credited with the least sense of propriety and even etiquette,—and the authors of the *Vedas* cannot be said to have been mere fools and idiots—they could not mock their gods in the way Prof Macdonell's theory would suggest. Nor is there in the whole range of the Vedas a single line in which a Rishi has apologised to one goor paying the same degree of homage to his rival.

These considerations show that the Vedas represent the apparently different gods as each being paramount because really the same One Being is referred to under different names and aspects

The difficulty arising from a mention of apparently different gods can be solved in more ways than one.

In many places a mere misunderstanding of the figures of speech, like Personification and Apostrophe, has led to the notion of fire, wind, dawn, etc., being taken as gods.

The Pantheistic theory has been resorted to in order to explain the apparent diversity of gods by referring to them as the mere manifestations of the one Supreme Being. The general tone of the Vedas, however, its sacrifices and prayers, render it improbable that the Vedas inculcate Pantheism.

A far more reasonable view is that advocated by Swami Dayananda According to this view there is only one supreme Being described in the Vedas, and Agni, Vayu, etc., are merely His different names, respectively indicating His most important attributes. This discovery made again in the 19th century has, in India, at any rate, brought about a revolution in the methods of interpretation applied to the Vedas.

This view is evidently based upon one important Grammatical distinction. Swami Dayananda urged that the words used in the Vedas are mostly employed in their etymological sense and undoubtedly this slight distinction has gone a great way in clearing up many difficulties and exonerating the Vedas from the charge of polytheism, and other theisms invented and fastened upon them by the Western scholars.

It would be well to quote here from an article by Shriyut Aurobindoh Ghosh on the interpretation of the Vedas :—

"If ever there was a toil of interpretation in which the loosest vein has been given to an ingeneious speculation, in which doubtful indications have been snatched at as certain proofs in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, goodwill and power of research, performed through a long century by European Vedic scholarship.

"What is the main positive issue in this matter ? An interpretation of Veda must stand or fall by its central conception of the Vedic Religion and the amount of support given to it by the intrinsic evildence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpungable. The Vedic Hymns are chanted to the One Deity under many names, names which are used, and even designed, to express His qualities and powers. Was this conception of Dayananda's arbitrary conceit fetched out of his own too ingenious imagination ? Not at all ; it is the explicit statement of the Veda itself 'One Existent, sages' not the ignorant, mind you but the seers, Men of direct knowledge, "speak of in many ways, as Indra and Yama, as Matariswan, as Agni'- The Vedic Rishis ought surely to have known something about their Religion, more, let us hope, than Roth or Max-Muller ; and this is what they knew.

" We are aware how modern scholars twist away from the evidence This Hymn, they say, was a late production, this loftier ideal, which it expresses with so clear a force . rose up, somehow, in the later Aryan mind, or was borrowed by them from their Dravidian enemies. But throughout the Veda we have confirmatory Hymns and expressions : Agni or Indra or any other is expressly hymned as one with all the other-gods· Agni contains all other Divine Powers within Himself, the Maruts are described as all the gods, one Deity is addressed by the Names of others as well as His own, or most commonly. He is given, as Lord and King of the Universe, attributes only appropriate to the Supreme Deity. Ah : but that cannot mean, ought not to mean, must not mean, the worship of the one. Let us invent a new word, call it 'henotheism', and suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity, but treated any god and every god as such for the nonce, perhaps, that he might feel the more flattered and lend a more gracious ear for so hyperbolic a compliment: But why should not the foundation of Vedic thought be natural monotheism rather than this new-fangled monstrosity of henotheism? Well, because primitive barbarians could not possibly have risen to such high conceptions and if you, allow them to have so risen, you imperil our theory of evolutionary stages of human development and you destroy our whole idea about the sense of the Vedic Hymns and their place in the history of mankind. Truth must hide herself, common sense must disappear from the field, so that a theory may flourish: I ask, in this point, and it is the fundamental point, who deals most straightforwardly with the text, Dayananda or the Western scholars?

"But if this fundamental point of Dayananda's is granted, if the character given by the Vedic Rishis themselves to their gods is admitted, we are bound, whenever the Hymn speaks of Agni or another, to see behind that Name present always to the thought of the Rishi the one Supreme Deity or else one of His Powers with its attendant qualities or workings. Immeditaely the whole character of the Veda is fixed in the sense Dayananda gave to it, the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the metrological and naturalistic European interpretation collapses. We have, instead, a real Scripture, one of the world's sacred books, and the ~~Divine Word~~ of a lofty and noble Religion.

"All the rest of Dayananda's theory arises logically out of this fundamental conception. If the

Names of the God-heads express qualities of the One God-head, and it is these which the Rishis adored, and towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's God-ward conduct. Dayananda asserts the presence of such an ethical element; he finds in the Veda the law of life given by God to the human beings. And if the Vedic God-heads express the Powers of the Supreme Deity who is the Creator, Ruler and Father of the Universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element; he finds in the Veda the secrets of creation and the law of Nature by which the Omniscient governs the world.

"Neither Western Scholarship nor ritualistic learning has succeeded in eliminating the psychological and ethical value of the Hymns, but they have both tended in different degrees to minimise it. Western scholars minimise, because they feel uneasy whenever ideas that are not primitive seem to insist on their presence in these primeval utterances; they do not hesitate openly to abandon in certain passages interpretations which they adopt in others and which are admittedly necessitated by their own philological and critical reasoning; because, if admitted always, they would often involve in deep and subtle psychological conceptions which cannot have occurred to primitive minds! Sayana minimises, because his theory of Vedic discipline was not ethical righteousness with a moral and spiritual result, but mechanical performance of ritual with a material reward. But inspite of these efforts of suppression, the lofty ideas of the Veda will reveal themselves in strange contrast to its alleged burden of fantastic naturalism or dull ritualism. The Vedic God-heads are constantly hymned as Masters of Wisdom, Power, Purity, Purifiers, Healers of grief and evil, Destroyers of sin and falsehood, Warriors for the Truth; constantly the Rishis pray to them for healing and purification, to be made seers of knowledge, possessors of the truth, to be upheld in the Divine Law, to be assisted and armed with strength, manhood and energy. Dayananda has brought this idea of Divine right and truth into the Veda: the Veda is as much, and more, a book of Divine Law as Hebrew Bible or Zoroastrian Avesta.

"The cosmic element is not less conspicuous in the Veda. The Rishis speak always of the worlds, the firm laws that govern them, the Divine workings in the cosmos. But Dayananda goes further: he affirms that the truths of modern physical science are discoverable in the Hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said: that his idea is increasingly supported by the recent trend of knowledge about the ancient world. The ancient civilization did possess secrets of science, some of which modern knowledge has recovered, extended and made more rich and precise, but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truths of science as well as truths of Religion. I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic Wisdom.

"Objection has also been made to the philological and etymological method by which he arrived at his results especially in his dealings with the names of the God-heads. But this objection, I feel certain, is an error due to our introduction of modern ideas about language into our study of this ancient tongue. We moderns use words as counters without any memory or appreciation of their original sense: when we speak, we think of the object spoken of, not at all of the expressive word, which is to us a dead and brute thing, mere coin of verbal currency with no value of its own. In early language the word was, on the contrary, a living thing with essential powers of signification; its root-meanings were remembered because they were still in use; its wealth of force was vividly present to the mind of the speaker. We say 'wolf', and think only of the animal; any other sound would have served our purpose as well, given the convention of its usage; the ancients said 'tearer' and had that significance present to them. We say 'agni' and think of fire, the word is of no other use to us; to the ancients 'agni' means other things besides, and only because of one, or more of its root-meanings was applied to the physical object fire. Our words are carefully limited to one or two senses; theirs were capable of a great number, and it was quite easy for them, if they so chose, to use a word like Agni, Varuna or Vayu as a sound-index of a great number of connected and complex ideas, a key-word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language, note their dealings with such words as gau and chandra. The Nirukta bears evidence to this capacity, and in the Brahmans and Upanishdas we find the memory of this free and symbolic use of words still subsisting.

"Certainly Dayananda had not the advantage that a comparative study of languages gives to the European scholar...but he stands justified by the substance of Veda itself, by logic and reason and by our growing knowledge of the past of mankind. The Veda does hymn The One-Deity-Of-Many-Names-And-Powers; it does celebrate the Divine Law and man's aspiration to fulfil it; it does purport to give us the law of the cosmos.

"On the question of revelation...suffice it to say that here too Dayananda was perfectly, logical, and it is quite grotesque to charge him with insincerity because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayananda held on strong enough grounds, the Veda reveals to us God, -reveals to us law of Nature, reveals to us the relations of the Soul to God and Nature, what is it but

Revelation of Divine Truth? And if, as Dayananda held, it reveals them to us with a perfect truth, flawlessly, he might well hold it for an infallible Scripture. The rest is a question of the method of revelation, of Divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law, but denying God, denied also the possibility of revelation, but so also has it denied many things which a more modern thought is very busy reaffirming. We cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas, the very essence of its greatness is this; that it looks beyond, that it sees deeper."

"In the matter of Vedic interpretation" declares Sri Aurobindo in the concluding portion of his article, "I am convinced that, whatever may be the final, complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned Fountain?"

Another method of interpretation has been suggested, promising to clear away all obstacles, and at the same time throwing a great light on the subject of the conception of God in the Vedas. Two important aspects of Godhead have been suggested in the Vedas. One has been denoted in the Upanishads by the term *Shudha* (Pure, absolute) and the other by *Shabala* (spotted or personal or conditioned).

Considered in His *own* being *i.e.*, as distinct from His relation with the Universe, He is called Shudha, while considered as the Creator, the Upholder, and the Destroyer of this Universe, in short, considered in His relations with Maya, He is called Shabala. Shabala has, again, been viewed in two aspects, as individual and as collective. In His collective aspect He is connected with Maya by three links. First as the Pervader of Matter before it yielded to the cyclic motion, called Prayata ; Secondly, as the producer of the Mandane egg or the nebular form of matter from which heavens and earths and suns and stars were born, called Hiranyagarbha, Brahma or Parmeshtin ; Thirdly, as the life and spirit of the various bodies which arose from the nebular form, called Pursha or Virat. In this last aspect He is, in the Purusha Sukta, identified with the creation, forming the suns and stars and heaven and earths, the Brahmanas and Kshatryas, Vaishyas and Shudras.

This view not only explodes the Pantheistic theory but also accounts for the Powers of Nature being here and there invoked as gods or the manifestations of the Virat It is on the strength of this view that I have substituted in some places the singular number for the plural in the original.

## CAN SINS BE DESTROYED ?

I have devoted one section of my book to this subject and the verses I have quoted there show that one of God's attributes is that He is Sin-destroyer. It is, however, important to understand in what sense the sins are destroyed. The Vedas do not advocate the theory that sin is a pencil-scrawl and repentance is the rubber that blots it out? Still, however, the destruction of sins is admitted, and it would be certainly a poor conception of God's mercy to suppose that He cannot or will not save man from sin, and help him to destroy his sins if he earnestly desired to get rid of them. Nor does it seem to be quite unreasonable to believe that the effect of sin can be counteracted, though it can in no case be annihilated.

The effect produced upon our soul by our Karmas is regulated by the combined force of our good and bad actions. In other words, if we compare our soul to a point and represent our actions as various forces acting upon it, the conclusion is plain that the effect on our soul would be equal to the resultant of the forces acting upon it. If this conclusion be true, and there is nothing to render it unwarranted, it will be seen that though neither of the forces has been destroyed, both have been modified in their effect, each counteracting the other partially or wholly as if *destroying* it to that extent. The effect of bad actions has not been destroyed. They have had their course in as much as they have required to much effort and virtuous energy to neutralize their effect. If sin be like the dirt upon a cloth, it cannot be said to have been lost when it has taken a pretty large quantity of soap to counteract and *transform* it. The past Karmas are generally likened to an arrow which has been shot and cannot turn back. The comparison is a most appropriate one and shows the unfailing effect of sins or virtuous deeds done in the past, but what, if the man, shot at, unconsciously or deliberately moves behind a pillar or wall or places a shield before him. The arrow has struck its aim, but the conscious or unconscious effort of the man has obviated its effect, so that in one sense both the past and the present actions have been mutually destroyed while in another sense both exist and have done their work. In the same way the past sins must tell upon the soul unless good deeds intervene and shield it from harm. The Mundaka Upanished supports this view in unmistakable terms in the well-known line :

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे पराऽवरे ॥

"All his actions are destroyed when he beholds the all-comprising Lord ;" and the view is corroborated also in the Chhandogya Upanishad, and it is in this spirit that the Smritis have prescribed various sorts of penances for various sins.

God is, therefore, sin-destroyer and the way in which He destroys sins is by strengthening the earnest penitent to withstand the future onslaughts of evil one and nullify the effect of the past sins by virtuous energy and righteous conduct in the future. If by this conduct the old sinner has raised a high wall of virtue round himself, he will, by God's grace enjoy perpetual safety from the attacks of Nemesis and Retribution.

Before I close, I must say a few words about the

## THEORY OF CREATION

as given in the Vedas and it may be remarked at the outset that the Vedas do not countenance any of the three theories generally upheld by various classes of people. The theory, of the creation springing up out of nothing*, finds no support in the Vedas. Nor is the Theory of Evolution maintained in the Vedas, if evolution means the unfolding of matter into gradually improved forms without the help of a conscious agent, for the whole of the Veda is devoted to the glorification of an Almighty Creator. Nor does the Pantheistic theory of creation find any support in the Vedas. For existence of two beings is distinctly mentioned in Rig Veda. 1,164,20 and the following verse from the Shvetashvatara Upanished (IV. 5), clearly mentions the matter also as an unborn entity like God and the human spirit.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां
स्वरूपाः । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां
भुक्तभोगामजोऽन्यः ॥

It is common with the upholders of the Pantheistic theory to quote the following line from the Mundaka Upanishad (1. 1, 7.)

यथोर्णनाभिः सृजते गृह्णते च ॥

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*It has, perhaps, never occurred to the assailants, nor to the defenders of these books that the command or wish of God, 'Let there be water and there was water, etc., or 'Be and it was,' are not opposed to the theory of the eternity of matter and souls. For unless creation be supposed to be the the result of a fortuitous concourse of atoms and molecules, it is in every case the wish or command of the Creator that calls forth the universe. These commands rather prove more conclusively that there already existed something or some body to be commanded.

"Just as the spider creates and catches," Swami Dayananda has, however, explained the line in a way which seems to be much more in keeping with the spirit of the Vedas. The spider undoubtedly takes nothing from without to spin its cobweb, but the material lay in its body, so also God being all-pervading and comprehending all, the matter and spirits lay all within Him and sprang out of Him in the way suggested by the Upanishad.

The Vedas, then, represent ~~God as the instrumental, efficient or prime cause of the Universe~~ and the ~~eternal matter as its material~~ cause. The way in which the creation unfolded itself is mainly the same as upheld by the modern theory of Evolution, with this reservation that the agent bringing about the gradual changes is neither chance nor any inherent qualities of matter alone but the controlling and guiding power of God. The creation, moreover, proceeds in cycles, the universe lasting for a very long period, practically called Brahma's day, (consisting according to astronomical calculations of 4,320,000,000 years) and followed by a period of non-existence or unmanifested existence for a similar period, called Brahma's night, and this process is natural.

The matter lying lifeless during this *night* is in the Vedas called Salila (calm waters) and Vishnu with Lakshmi, His creative power or Royal dignity, sits in the midst of it. Towards the end of this period of non-existence, God produces an agitation in matter, so that it begins to revolve and takes an egg-like form. God as pervading this state of matter, called Apah, (flowing waters), is called

Hiranyagarbha, the Golden Egg of European scholars. From this egg of revolving matter, generating heat, sprang stars and planets and satellites and all material creation. God as the Designer of matter in these various forms is called Brahma, so that there is nothing un-Vedic in the theory that Brahma created the world, for it is from Brahma that creation in its details, so to say, sprang forth.

There are also hints in the Vedas which seen to support creation or manifestation by stages rather than the theory that the world, as it is, came into existence all at one time. Creation and Evolution are thus blended together in the Vedic view of creation. as has been perceived and stated with some disparagement, by Prof. Macdonell who says that " In the somewhat confused account given in Rig Veda X. 72), three steps of creation may be distinguished."*

Strictly speaking it does not fall within the province of this introduction to discuss how the European scholars have understood or misunderstood the Vedic theory of creation, but I cannot help saying a few words about the confusion into which Prof. Macdonell has fallen while discussing the subject. He says in his History of Sanskrit Literature, (Page 132) :*

" In the view of the older Rishis, the gods in general, or various individual deities, " Generated"

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***Monier williams has also suggested that Hindus were evolutionists ever before the theory of evolution was discovered in Europe.**

the world. This view conflicts with the frequently expressed notion that heaven and earth are the parents of gods. The poets thus involve themselves in the paradox that the children produce their own parents. Indra, for instance, is described in so many words as having begotten his father and mother from his own body (X., 54, 3.) This conceit evidently pleased the fancy of a priesthood becoming more and more addicted to far-fetched speculations; for in the cosmognic hymns we find reciprocal generation more than once introduced in the stages of creation. Thus Daksha is said to have sprung from Aditi, and Aditi from Daksha (X., 72, 4.)"

The line of the Mantra of Rig—Veda (X., 54, 3) to which he has referred has been translated as follows by Griffith :—

"For from thy body thou hast generated at the same time the Mother and the Father." In his note on this mantra, Griffith explains ~~Mother and~~ Father as "~~Earth and Heaven~~, parents of all." It does not oppear what led Macdonell to introduce a '*His*' from his own brain, for there is no corresponding word in the original. Heaven and earth have been figuratively called Father and Mother as Guru Nanak and many other poets have done and the line in question simply means that Indra *i. e.*., God created heaven and earth. As for the confusion in the meaning of Daksha and Aditi, the reader is referred to the note (10) under Section 10 of this volume.

As regards the giant which he has seen in the Purusha Sukta it may be said that it is nothing but an imperfect camprehension of the spirit of the texts. It has been shown above that this Purusha is nothing but *Virat* forming the creation under different systems and bodies and pervading them all, becoming, as it were, this and that and everything enumerated in the Sukta. Further on the learned Professor admits that the Vedas do possess a conception of the one Creator, for he says :—

"In nearly all the other poems dealing with the origin of the world not the gods collectively but an individual creator is the actor. Thus he is described as "the soul of all that moves and stands" (I., 115, 1), and is said to be "called by many names though one". (I., 164, 46.) Such statements indicate that the sun was in process of being abstracted to the character of a creator. This is probably the origin of Visvakarman, "the all-creating" to whom two cosmogonic hymns (X., 81-82) are addressed."

Further on, however, he seems to stumble again when he says, 'In the next hymn (X., 82) the theory is advanced that the waters produced the first germ of things, the source of the universe and the gods " This confusion of the learned Professor seems to have been caused by a misunderstanding of the meaning of the word *Apah* which, as I have stated above, means, in the hymns of creation, "matter in an agitated and revolving state" from which evidently the material creation, including the gods, like the sun and the Moon, were produced*.

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**A simple explanation may be that *Apah* is another name for God (Yajur Veda, 32, 1.) and the meaning would simply be that God created etc :**

In a passage, in his Sanskrit Literature, which follows, he again fails to understand *Hiranyagarbha*, the true nature of which has been explained above.

## SALVATION ACCORDING TO THE VEDAS.

A few words about this important subject and I shall have done. The ideal of salvation or *mukti* is presented by the Vedas in many mantras and a reference to the mantras given on this topic will show that it is a state, a stage in spiritual progress, rather than a place where we can get whatever we desire to eat and drink and to gratify other carnal desires. And this state, further on, is one of perfect happiness and perfect freedom and perfect powers. It is to be distinguished from the *Nirvana* of the Buddhists which is nothing short of the total annihilation of the personality of the beatified being. According to the Vedas those who attain salvation retain their powers in tact and move where they list and do what they like

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*1. The following quotation from Vishnu Purana, translated by Muir in O. S. Texts, Vol 1., pp. 50, 51 throwsa flood of light on the subject of creation and may be read with interest.

2. At the end of the past (or Padma) Kalpa, arising from his night-slumber, Brahma, the Lord, endowed predominantly with the quality of goodness, beheld the universe void. 3. He (was) the Supreme Lord Narayana, who cannot even be conceived by other beings, the deity without beginning, the source of all things, existing in the form of Brahma. 6. This Lord of creatures, discovering by inference, — when the world had become one ocean,—that the earth lay within the waters, and being desirous to raise it up, assumed another body (aspect) * * * * * *
50. But he is merely the instrumental cause of the things to be created and of the creative operations. * * 51. Excepting an instrumental cause alone, nothing else is required. Every substance (vastu) is brought into the state of substance (vastuta) by its own inherent power.

Vishnu Purna, I., 4. 2. *ff*.

The means prescribed in the Vedas, to attain to this state of bliss are :—First, the purification of the mind by virtuous actions, performed not for the sake of reward or for fear but solely for the sake of purification. Secondly, true knowledge, the knowledge of the self and the Supreme Self which follows the purification and the concentration of the mind. The Veda emphatically declares that—

तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ।

"He only leaves death behind him. who knows Him. There is no other path than this." Yaj. XXXI., 18.

And the Upanished adds that —

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहित गुहायां परमे व्योमन्
सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥

"He who knows God who is perfect Truth and Knowledge and lies concealed in the cave of the heart, attains all his desires, united with the all-knowing Brahma."

It now only remains for me to add that I am alone responsible for the views expressed in this volume, and that while its merits, if any, are due to the light derived from the Arya Samaj and its illustrious founder, its defects, which must be many, are to be entirely laid to my charge and will, I hope, be viewed with indulgence, considering the extreme difficulty of the subject and the fact that the writer is only a layman.

GOKUL CHAND NARANG.

# SECTION I.

## THE ONE WITHOUT A SECOND.

एकं सद्विप्रा बहुधा वदन्त्यग्नियमं मातरिश्वानमाहुः ॥ १ ॥

ऋ० १ । १६४ । ४६ ।

1. He is one, sages call Him by many names, *e. g.*, Agni, Yama, Matarishvan.

R. I, 164, 46.

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नामा ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः सन्दधुः
पृष्टबन्धो ॥ २ ॥ ऋ० ३ । २० । ३

2. Many are Thy names O! Agni, Immortal, God, Divine, Jatavedas, and many charms of charmers, All-inspirer have the sages found in Thee, Lord of true attendants!

R. III., 20, 3.

रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
इन्द्र मायाभिः पुरुरूप ईयते ॥ ३ ॥ ऋ० ६ । ४७ । १८ ।

3. In every figure He hath been the model. This is His only form for us to look on.

Indra moves multiform in His wonderful creation.

R. VI., 47, 18.

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3. 'Indra presents himself as *Agni*, *Vishnu* or *Rudra* or any other deity who is the actual object of worship and is really the deity to be adored : he is identifiable with each.'—wilson. 'Agreeably to the *Vaidantik* interpretation of the

मा चिदन्यद्विशंसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषण सचा सुते मुहुरुक्था च शंसत ॥ ४ ॥
ऋ० ८ १ । १ ।

4. Glorify naught besides, O ! friend ; so shall no sorrow trouble you. Praise only mighty Indra when the *Yajna* is performed and keep on singing his praise.

R. VIII., 1, 1.

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत
सन्दृक् । तेषामिष्टानि समिषा मदन्ति यत्रा सप्त ऋषीन्पर
एकमाहुः ॥ ५ ॥ ऋ० १० । ८२ । २ ।

5. Mighty in mind and power is Vishva Karman, Maker, Disposer, and most lofty Presence.

Their offerings joy in rich juice who value One, only One, beyond the Seven Rishis. R. X,, 82, 2.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि
विश्वा । यो देवानां नामधा एकं एव तं सम्प्रश्न भुवना
यन्त्यन्या ॥ ६ ॥ ऋ० १० । ८२ । ३ ।

6. Father who made us, who as Disposer knoweth all races and all things existing.

Even He alone, the bearer of the names of different gods is the ideal whom other beings seek to approach.

R. X., 82, 3.

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stanza, *Indra* is here identified with Parameswara, the Supreme first cause, identical with creation '—Wilson. In my opinion, however, the Mantra describes the *Shabala Svarupa* of God, *i. e.*, as He is seen in His creation being as it were the prototype of all that has name and shape. This is His only Svarupa in which He can be seen by weak mortals.

5. *The seven Rishis*—the constellation Ursa Major, the seven Stars. The meaning is, of course, 'the One who dwells even beyond the starry Heaven.'

6. *Th bearer of the names of other gods*—see the next Mantras as well as the first of this section.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥ ७ ॥

यजु० ३२ । १ ।

7. Even He is Agni, He is Aditya He is Vayu, He is Chandramas, He is Sukra, He is Brahma, He is Apa, He is Prajapati.

Yaj. XXXII., 1.

सोऽर्यमा स वरुणः स रुद्रः स महादेवः ॥ ८ ॥
सो अग्निः स उ सूर्यः स उ एव महायमः ॥ ९ ॥

अथ० १३ । ४ । ४,५ ।

8. He is Aryaman, He is Varuna, He is Rudra, He is Mahadeva.

9. He is Agni, He is Surya, He verily is Mahayama.

Ath. XIII., 4, 4, 5.

कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं
चान्नाद्यं च ॥ य एतं देवमेकवृतं वेद ॥
न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ॥
नाष्टमो न नवमो दशमो नाप्युच्यते ।
स सर्वस्मै वि पश्यति यच्च प्राणिति यच्च न ॥

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7,8. Apparently the Mantras seem to be pantheistic but read in the light of Rig Veda, 1,164,46. (एकं महिमा बहुधा वदन्ति) they simply teach how the same Supreme Being can be invoked under different names, which only signify the various aspects, functions and powers of the same Being, *i. e.*, describe the Deity in His *Shabala* aspect.

तमिदं निगतं सहः स एष एक एकवृदेक एव ।
सर्वे अस्मिन् देवा एकवृतो भवन्ति ॥ १०-१७ ॥

अथ० १३ । ४ । १४-२१ ।

10, 17. Renown and glory, force and happiness, the Brahman's splendour and food and nourishment to him who knoweth this God as One without a second. Neither second nor third, nor yet fourth is He called. He is called neither fifth, nor sixth, nor yet seventh, He is called neither eighth, nor ninth nor yet tenth.

He watcheth over creatures, all that breatheth and breatheth not. This conquering might is possessed by Him. He is the sole, the simple one, the One alone. In Him all gods become simple and One.

Ath. XIII., 4, 14-21.

ब्रह्म च तपश्च कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मण,
वर्चसं चान्नं चान्नाद्यं च । भूत च भव्यं च श्रद्धा च रुचिश्च
स्वर्गश्च स्वधा च । य एतं देवमेकवृत वेद ॥ १८-२० ॥

अथ० १३ । ४ । २२-२४ ।

18, 20. Devotion and religious fervour, renown and glory, force and happiness, Brahman's splendour and food with nourishment, past and future, faith and lustre and heaven and earthly prosperity to him who knoweth The Lord as One without a second.

Ath. XIII., 4, 22-24.

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10. *Nabha*—Popularly cloud but must here mean *Svarga*.

17. *In Him all gods, etc.*,—All gods are the manifestations of the Supreme Power.

# SECTION II.

## THE OMNIPRESENT LORD.

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् ।
समूळ्हमस्य पांसुरे ॥ १ ॥ ऋ० १ । २२ । १७ ।

1. Through all this world strode Vishnu ; thrice His foot He planted and the whole was gathered in His footsteps' dust.

R. I., 22, 17.

एन्द्र ना गधि प्रियः सत्राजिदगोह्यः ।
गिरिर्न विश्वतस्पृथुः पतिर्दिवः ॥ २ ॥
ऋ० ८ । ९८ । ४ ।

2. Come unto us, O Indra, dear, still conquering, unconcealable, vast as a mountain spread on all sides.

R, VIII., 98, 4.

वीन्द्र यासि दिव्यानि रोचना वि पार्थिवानि रजसा पुरुष्टुत ।
ये त्वा वहन्ति मुहुरध्वराँ उप ते सु वन्वन्तु वग्वनाँ अराधसः
॥ ३ ॥ ऋ० १० । ३२ । २ ।

3. Thou pervadeth O Lord far through the spheres of light and realms of earth, and mid the regions. Thou whom many praise.

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1. *Thrice His foot He planted*—produced this earth, the midspace and the heavenly regions. A misunderstanding or a figurative understanding of this Mantra seems to have been the origin of the Pauranic myth of Vishnu's three steps in the guise of a dwarf.

Let those who often bring Thee to their solemn rites conquer the noisy babblers who present no gifts.

R. X., 32, 2.

त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा ।
स विश्वा भुव आभवः ॥ ४ ॥

ऋ० १० । १५३ । ५ ।

4. Thou, O God, art pre-eminent over all creatures in Thy might ; Thou hast pervaded every place.

R. X., 153, 5.

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः । स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ ५ ॥ यजु० ३२ । ४ ।

5. This very God pervadeth all the rigions ; Yea, existent from the beginning He abides in the centre of all. He has been and will ever be. Facing all directions He stands before you, O ! men.

Yaj, XXXII., 4.

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3. *Noisy babblers*—Unbelieving philosophers remodelling the world with words and making card-towers of Babel to scale the skies with.

5. स एव जातः &c.—literlaly 'born and to be born hereafter &c.,' but the idea of God's being born is simply ridiculous and the Vedas nowhere uphold the theory. These expressions merely mean the manifestations of the divine power in visible form. *Cf.* अजायमानो बहुधा विजायते (Yaj XXXI. 19) *viz.* He, never becoming born, is born (*i. e.*, His power manifested) in various forms.

# SECTION III.

## THE OMNISCIENT. *

वेदा यो वीनां पदमन्तरिक्षेण पतताम् ।
वेद नावः समुद्रियः ॥ १ ॥ ऋ० १ । २५ । ७ ।

1. He knows the path of birds that fly through heaven, and master of the seas, He knows the ships that are thereon.

R. 1., 25, 7.

वेद मासो धृतव्रतो द्वादश प्रजावतः ।
वेदा य उपजायते ॥ २ ॥ ऋ० १ । २५ । ८ ।

2. True to His holy law, He knows the twelve moons with their progeny, He knows the moon of later birth.

R. I., 25, 8.

वेद वातस्य वर्तनिमुरोर्ऋष्वस्य बृहतः ।
वेदा ये अध्यासते ॥ ३ ॥ ऋ० १ । २५ । ९

8. He knows the pathway of the wind, the spreading, high and mighty wind; He knows the gods who dwell above.

R. I., 25, 9.

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*Many of the Mantras given here could be given in the previous section as they describe God's Omnipresence as well as His Omniscience.

2. *Twelve moons with their progeny*—the months with the days which are, so to say, their progeny.

*The moon of later birth*—the supplementary or the 18th month of the Luni-solar year—Griffith.

नि षसाद् धृतव्रतो वरुणः पस्त्यास्वा ।
साम्राज्याय सुक्रतुः ॥ ४ ॥ ऋ० १ । २५ १० ।

4. God, true to holy law, sits down among His people, He, most wise, sits there to govern all.

R. I., 25, 10.

अतो विश्वान्यद्भुता चिकित्वाँ अभिपश्यति ।
कृतानि या च कर्त्वा ॥ ५ ॥ ऋ० १ । २५ । ११ ।

5. From thence perceiving He beholds all wondrous things, both what hath been and what hereafter will be done.

R. I., 25, 11.

यो विश्वा भिविपश्यति भुवना सं च पश्यति
स नः पूषा विता भुवत् ॥ ६ ॥ ऋ० ३ । ६२ । ९ ।

6. May He who sees all living things, sees them together at a glance,—may He, the protector be our help.

R. III., 62, 9.

तुविशुष्म तुविक्रतो शचीवो विश्वया मते ।
आ पप्राथ महित्वना ॥ ७ ॥ ऋ० ८ । ६८ । २ ।

7. Great in Thy power and wisdom, Mighty Lord, with thought that comprehends every thing, Thou hast filled (the universe) full with majesty.

R. VIII., 68, 2.

यो विश्वा भिविपशति भुवना सं च पश्यति ।
स नः पर्षदतिद्विषः ॥ ८ ॥ ऋ० १० । १८७ । ४ ।

8. Who looks on all existing things and comprehends them with His view, may He bear us past our foes.

R. X., 137, 4.

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7. *Filled the Universe*—the Universe in its majesty and grandeur simply discloses the majesty of Him who endowed it with majesty and grandeur.

आगन्म विश्ववेदसमस्मभ्यं वसुवित्तमम् ।
अग्ने सम्राडभि द्युम्नमभि सहऽआ यच्छस्व ॥ ९ ॥

यजु० ३ । ३८ ।

9. We have approached the Omniscient, best finder-out of wealth for us. Splendour and strength bestow upon us, O! God, Thou, Imperial Lord.

Yaj. III., 38.

न त्वदन्यः कवितरो न मेधया धीरतरो वरुण स्वधावन् ।
त्व ता विश्वा भुवनानि वेत्थ स चिन्नु त्वज्जनो मायीबिभाय ॥१०॥

अथ० ५ । ११ । ४ ।

10. None, self-dependent Lord! existeth wiser than Thou or sager by his wisdom. Thou knowest well all these created beings: even the man with extraordinary powers holds Thee in awe.

Ath. V, 11, 4.

बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति ।
य स्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः ॥ ११ ॥

अथ० ४ । १६ । १ ।

11. The mighty Ruler of these worlds beholds every thing as if from close at hand. What the man thinks he does by stealth, all that God perceives and knows.

Ath. IV., 16, 1.

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम् ।
द्वौ सं निपद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्तृतीयः ॥ १२ ॥

अथ० ४ । १६ । २ ।

12. If a man stands or walks or moves in secret, goes to bed or wakes from sleep, what two men whisper as they

confer together, God our Lord knows ; He is present as the third person.

Ath. IV., 16, 2.

उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरे अन्ता ।
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः ।। १३ ।।
अ० ४ । १६ । ३ ।

13. This earth, too, is the Lord's, possession, and the high heaven whose ends are far asunder.

He pervades the oceans and a small drop of water too contains Him.

Ath. IV., 16, 3.

उत यो द्यामतिसर्पात् परस्तान्न स मुच्यातै वरुणस्य राज्ञः ।
दिव स्पशः प्रचरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम् ।।१४।।
अ० ४ । १४ । ४ ।

14. If one should flee even beyond the heaven, God would still be round about him. Coming from heaven to this world His thousand-eyed spies watch over the earth and beneath them.

Ath. IV., 16, 4.

सर्वँ तद्राजा वरुणो वि चष्टे यदन्तरा रोदसी यत् परस्तात् ।
संख्याता अस्यनिमिषो जनाना मक्षानिव श्वघ्नी निमिनोति
तानि ।। १५ ।। अ० ४ ।१६ । ५ ।

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13. Both the oceans—the sea of air and the terrestrial ocean. (Griffith).

14. Spies, see Rig Veda I, 25, 13 and VII. 87, 3.

These spies are certainly not the angels of the semitic scriptures but evidently the powers of the all-knowing God who watches everything as if through the agency of a thousand spies.

15. All this the Lord beholdeth, all between heaven and earth and all beyond them. He has counted even the twinklings of men's eyes. As one who plays, throws dice, He settles all things.

Ath. IV., 16, 5.

ऊर्ध्वः सुप्तेषु जागार ननु तिर्यङ् नि पद्यते ।
न सुप्तमस्य सुप्तेष्वनु शुश्राव कश्चन ॥ १६ ॥

अ० ११ । ४ । २५ ।

16. Erect among the sleepers, He wakes, and never lies down to rest. None has ever heard that He was asleep while others slept.

Ath. XI., 4, 25.

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# SECTION IV.

## THE ALMIGHTY CREATOR.

यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मह्नास जनास इन्द्रः ॥ १ ॥
ऋ० २ । १२ । १ ।

1. He the chief God of lofty spirit who has by His might and power ever been the protector of righteous people before whose breath, through His awful might, the two worlds tremble, He, O men is God.

R. II., 12, 1.

यः पृथिवीं व्यथमानामदृन्हद्यः पर्वतान्प्रकुपिताँ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात् स जनास इन्द्रः ॥ २ ॥
ऋ० २ । १२ । २ ।

2. He who fixed firm the earth that staggered and set at rest the agitated mountains.

Who measured out the air's wide middle region and gave the heaven support, He, men, is God.

R. II., 12, 2.

यस्मादिन्द्राद्बृहतः किं चनेमृते विश्वान्यस्मिन्त्सम्भृता धि वीर्या ।
जठरे सोमं तन्वी सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥३॥
ऋ० २ । १६ । २ ।

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2. *That staggered*—It probably refers to the liquid and semiliquid state of the earth in the beginning which gradually changed into the present solid state.

प्रकुपितान् also means 'radiating heat.'

3. Without whom naught exists, God, the supreme Lord; in whom alone all powers heroic are combined; The Soma is within Him, in His frame vast strenghth, the thunder in His hand and wisdom in His head.

R. II., 16, 2.

चक्रिर्यो विश्वाभुवनाभिसासहिश्चक्रिर्देवेष्वा दुवः ।
आ देवेषु यतत् आ सुवीर्य आ शंस उत नृणाम् ॥ ४ ॥

ऋ० ३ । १६ । ४ ।

4. He who made all that exists, who surpasses all in might, who orders service to the great powers of nature and works among them, works in hero-strength, yea also in the praise of men.

R. III., 16, 4.

अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय ।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन् ॥ ५ ॥

ऋ० ४ । २६ । २ ।

5. I have bestowed the earth upon the Arya and rain upon the man who brings oblation. I guided forth the loudly-roaring waters and moved the powers of nature according to my pleasure.

R. IV., 26, 2.

दभ्रेभिश्चिच्छशीयांसं हंसि व्राधन्तमोजसा ॥ ६ ॥ ऋ० ४ । ३२ । ३ ।

6. Even with the weak, O Lord, Thou smitest down him who is stronger, with Thy mighty power.

R. IV., 32, 3.

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4. The sense seems to be that all virtuous inspiration comes from God.

5. *Arya*—from अर्य्य *i. e.*, Lord means the Lord's [servants).

*Brings oblation*—the efficacy of sacrifice in bringing rain is hinted at.

य इमा विश्वा जातान्याश्रावयति श्लोकेन ।
प्र च सुवाति सविता ॥ ७ ॥ ऋ० ५ । ८२ । ९ ।

7. He who gives glory unto all these living creatures with the song, and brings them forth is Savitar (the glorious One). R. V., 82, 9.

बनेपु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु ।
हृत्सु क्रतुं वरुणो अप्स्वग्निं दिवि सूर्यमदधात्सोममद्रौ ॥ ८ ॥
ऋ० ५ । ८५ । २ ।

8. God has extended space above the forests, He has put vigorous speed in horses and milk in kine, set intellect in hearts, electricity in water, sun in heaven and Soma on the mountain. R. V., 85. 2.

त्वमपो वि दुरों विषूचीरिन्द्र दृळ्हमरुजः पर्वतस्य ।
राजा भवो जगतश्चर्षणीनां साकं सूर्यं जनयन्द्यामुषासम् ॥ ९ ॥
ऋ० ६ । ३० । ५ ।

9. Thou O Lord breakest up the flood and portals on all sides and the firmness of the mountain.

Thou art the King of men, of all that liveth, engendering at once Heaven, down, and the Sun. R. VI., 30, 5.

अभूरेको रयिपते रयीणामा हस्तयोरधिथा'इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सूरेऽवोचन्त चर्षणयो विवाचः ॥ १० ॥
ऋ० ६ । ३१ । १ ।

10. Alone art Thou, Lord of all wealth and riches: Thou in Thine hand has held the people. Men have invoked Thee

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7. *He who gives glory*—"He who by his creative power produces the objects of the song of praise." *Ludwig.*

8. वनेषु explained by Sayana as वृक्षाग्रेषु=tree-tops.

Soma—supposed to grow in the clefts of rocks.

with uplifted voices for offspring and progeny, and rains and sunlight.

R. VI., 31, 1.

तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळ्हुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरुक्रमिष्टोरुगायाय जीवसे ॥११॥
ऋ० १ । १५५ । ४ ।

11. We laud this mighty power of Him the Mighty One, preserver, benevolent, bounteous and benign, He who strode widely pacing with three steppings forth over the realms of earth, for freedom and for life.

R. I., 155, 4.

द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति ।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥ १२ ॥
ऋ० १ । १५५ । ५ ।

12. A mortal, when he beholds two steps of Him who looks upon the light, is struck with amazement. His third step, however, no one ventures to approach, not even the feathered birds of air that fly with wings.

R. I. 155, 5.

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11 and 12. *Three steppings*—refers to the three aspects in which God can be viewed, first Virat—*i. e.*, God as seen in physical creation. Secondly, *Hiranayagarbha—i.e.*, God as seen in finer creation and, thirdly, *Iswara i.e.*, God as seen in *Maya*, *i e.*, the material cause of the Universe. God in the third aspect is not easy to realize.

The mantra shows the Omnipresence of God and the difficulty and importance of realizing Him as the Primary cause of the Universe.

*Struck with amazement*, *i,e.*, at the wonderful work of God as seen in the physical and phychical worlds.

*Not even the feathered birds*—showing the difficulty of comprehending the real nature of God in His third aspect.

न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप ।
उदस्तभ्ना नाकमृष्वं बृहन्तं दाधर्थ प्राचीं ककुभं पृथिव्याः ॥१३॥
ऋ० ७। ९९ । २ ।

13. None who is born or being born, O Lord ! hath reached the utmost limit of Thy greatness, Thou hast supported the vast-extended lofty vault of heaven and fixed earth's eastern pinnacle securely. R. VII., 99, 2.

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः ॥ १४ ॥
ऋ० ८ । ३ । ६ ।

14. With might has God spread out heaven and earth. By His power hath the sun been lighted up. In Him are contained all the creatures and in Him the purified Somas.

R. VIII, 3, 6.

इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च ।
स्थिराणि न पराणुदे ॥ १५ ॥ ऋ० ८ । १४ । ९ ।

15. The luminous realms of heaven were firmly fixed in their places by God whence they cannot be removed.

R. VIII., 14, 9.

यद्द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ १६ ॥
ऋ० ८ । ७० । ५ ।

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13. Eastern side is mentioned as being the most important side of the earth, the sun rising from this direction.

15. *Firmly fixed*, should not be taken to mean 'made them stationary'. The mantra means to say that God assigned each heavenly body its position, whether of rest or motion.

16. O Lord, both the worlds, nay, a hundred heavens and a hundred earths of Thine, no, not a thousand suns can match Thee, where thou shinest forth in Thy glory.

R. VIII., 70, 5.

त्वमिन्द्राभिभूरसि त्वं सूर्यमरीचयः ।
विश्वकर्मा विश्वदेवो महाँ असि ॥ १७ ॥ ऋ० ८ । ९८ । २ ।

17. Thou, O Lord, art the conqueror, Thou givest splendour to the sun, Maker of all things, Thou art Mighty and All-God.

R. VIII., 98, 2.

इष्कर्तारमनिष्कृतं सहस्कृतं शतमूतिं शतक्रतुम् ।
समानमिन्द्रमवसे हवामहे वसवानं वसूजुवम् ॥ १८ ॥

ऋ० ८ । ९९ । ८ ।

18. We invoke for aid, God, the friend of all, the wealth-bestowing guardian of treasures, Shatyakratu, the source of might, the consecrator of others but Himself consecrated by none.

R. VIII., 8, 99, 8.

अहमिन्द्रो न परा जिग्य इद्धनं नमृत्यवे ऽव तस्थे कदाचन ।
सोममिन्मा सुन्वन्तो याचता वसु न मे पूरवः सख्ये रिषाथन ॥
॥ १९ ॥ ऋ० १० । ४८ । ५ ।

19. I am the Lord, none ever wins my wealth from me. I am not a thrall to death at any time. Pressing the Soma, ask riches from me alone : Ye, men, in my friendship shall not suffer harm.

R. X. 48, 5.

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17. *All-god*—God of all or combining all sorts of powers in His person.

18. इष्कर्तारम्, &c.—*arranger of things unarranged*—Griffith.

19. *Pressing the Soma* :—*i.e.*, offering the sacrifice.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥ २० ॥

ऋ० १० । ८१ । ३ ।

20. He who hath eyes on all sides, mouths on all sides, arms and feet on all sides, He the sole God, producing earth and heaven, weldeth them together with his arms as wings.

R.X, 81. 3

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २१ ॥

ऋ० १० । ९० । २ ।

21. This Purusha (Being) is (in) all that yet hath been and all that is to be ; the Lord of immortality, transcending all that grows by food.

R. X. 90, 2.

एतावानस्य महिमाऽतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ २२ ॥

ऋ० १० । ९० । ३ ।

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20. *Cf.* ब्रह्मणस्पतिरेता सं कर्मार इवाधमत् (R. X,, 72, 2). These the Creator produced with blast and smelting like Smith. Also *Cf.* Rig. IV., 2, 17.

21. This translation is Ludwig's. The Bhagwata Purana, quoted by Griffith, paraphrases the last clause as "since He hath transcended mortal nutriment." The pantheistic interpretation is ' Ruling over immortality. He was all that grows by food.' *That grows by food*, of course, meaning all living creatures.

22. So mighty is His greatness ; yea, greater than this is Purusha. All creatures are one-fourth of Him. Three fourths (of Him, forming) eternal life (subsist) in His luminous absolute Self.

R. X. 90, 3.

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ २३ ॥

ऋ० १० । ९० । ४ ।

23. With three-fourths Purusha went up ; one-fourth of Him was then here, thence He strode out in every direction (to rule) over what eats and what eats not, *i.e.*, both animate and inanimate Creation.

R. X., 90, 4.

पशून्तांश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥ २४ ॥

ऋ० १० । ९० । ८ ।

24. He formed the creatures of the air and animals both wild and tame.

R. X. 90, 8.

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22. The mantra shows the incomprehensible greatness of God. All His power is not manifested in the universe vast, as it is. He is amrita, that is, eternal life and is almost wholly hidden from mortal view, man having but a glimpse of divine knowledge.

23. God is viewed by the Rishis as *Shudha* (Impersonal) and *Shabala* (spotted, *i.e.*, Personal). It is only in the 2nd aspect that He can be known by mortals. And as what man knows of God is not much, it can be said that three-fourths of Him are in heaven, *i.e.*, to transcendental te be known. *Cf* नहि मे रोदसी उभे अन्यं पक्षं च न प्रति । *i.e.*, the heavens and earth themselves have not grown equal to one-half of me. Also दिवि मे अन्यः पक्षोऽधो अन्यमचीकृषम् *i.e.*, one of my flanks is in the sky, I left the other trail below.

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ २५ ॥

ऋ० १० । ९० । ९ ।

**25.** From that great (the Supreme Being) the Rig, the Sama, the Atharva and the Yajur Vedas were produced.

R. X. 90, 9.

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ २६ ॥

ऋ० १० । ९० । १२ ।

**26.** The Brahmana was His mouth, of both His arms was the Kshatri made. His thighs became the Vaisya, from His feet the Sudra was born.

R. X. 90, 12.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥ २७ ॥

ऋ० १० । ९० । १३ ।

**27.** The moon was engendered from His mind and the sun was produced from His eye, Indra (electricity) and Agni (fire) sprang from His mouth and Vayu (wind) came forth from His breath.

R. X., 90. 13.

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**26.** These natural divisions of mankind, making one prefect bodypolitic, occupy in society the position which the mouth, arms, thighs and the feet respectively have in the human frame. See Introduction for **26, 27, 28.**

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥ २८ ॥
ऋ० १० । ९० । १४ ।

28. Forth forth His navel came mid-air; the sky was fashioned from His head, Earth from his feet, and from His ear the regions. Thus were the worlds formed.

R, X., 90, 14

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ २९ ॥
ऋ० १० । १२१ । १ ।

29. **What God shall we adore with our oblation?**

**Hiranyagarbha, the repository of light, existing from the beginning, ever since the unrivalled Lord of all created beings. He steadied and holdeth up this earth and heaven.**

**R. X., 121, 1.**

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम
॥ ३० ॥ २ ॥

30. **What God shall we adore with our oblation? (Him) who is the giver of life, the giver of strength and power, whose commandments all the powers acknowledge, the Lord of death, whose shade is life immortal.**

**R, X., 121, 2.**

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो वभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम
॥ ३१ ॥ ३ ॥

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**30.** *Shade*—**protection.**

31. What God shall we adore with our oblation ?

The great One who is the Sole Ruler of all the moving world that breathes and slumbers, and is the Lord of bipeds and quadrupeds. R. X., 121, 3.

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम
॥ ३२ ॥ ४ ॥

32. What God shall we adore with our oblation ?

The great One whose are these snow-clad mountains as well as the terrestrial and celestial seas, and whose arms are these heavenly regions. R. X., 121, 4.

येन द्यौरुग्रा पृथिवी च दळ्हा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम
॥ ३३ ॥ ५ ॥

33. What God shall we adore with our oblation ?

By whom the heavens are glorious and earth is steady, by whom light's realm and sky vault are supported : By whom the regions in mid-air were measured. R. X., 121, 5.

यङ्क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम
॥ ३४ ॥ ६ ॥

34. What God shall we adore with our oblation ?

To whom, supported by His help, the heaven and earth look in awe. In whom the Sun rises and shines.
R. X., 121, 6.

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32. *Celestial seas*—the aqueous vapour of the atmosphere.

मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥ ३५ ॥ ९ ॥

35. May He never harm us who is earth's Begetter, the heavens' Creator, whose laws are sure and who brought forth great and lucid waters.

What God shall we adore with our oblation ?

R. X., 121, 9.

प्रजापते नत्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्
॥ ३६ ॥ १० ॥

36. Lord of Hosts ! Thou alone comprehendest all sorts of created beings. Grant us our heart's desire when we invoke Thee. May we be the lords of treasures ?

R. X., 121, 10.

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ ३७ ॥

ऋ० १० । १२५ । १ ।

37. I travel with the Rudras and the Vasus, I accompany Adityas and all gods. I sustain Mitra and Varuna, Indra, Agni and the pair of Asvins. R. X., 185, 1.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ॥३८॥ २ ॥

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37. *Rudras*, *Vasus*, *etc.*, denoting various powers of Nature. The Mantra means to say that all these powers are sustained by God.

38. I cherish and sustain high-swelling Soma, I support Twashtar, Pushan and Bhaga. I load with wealth the devoted sacrificer who pours the juice and offers oblation.

R. X., 125, 2.

अह राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम् ॥३९॥ ३ ॥

39. I am the Ruler, the gatherer of treasures, most thoughtful, first of those who merit worship. Thus gods have established me in many places with many homes to enter and abide in. R. X., 125 3.

मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवो मां त उपक्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि
॥४०॥ ४ ॥

40. Through me alone all eat food, each one that sees and breathes and hears what is said. They know it not, but yet they dwell besides me. Hear one and all, what is worthy to be heard I declare. R. X., 125. 4.

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये त तमुग्रं कृणोमि तं ब्रह्माण तमृषि तं सुमेधाम्
॥४१॥ ५ ॥

41. I, verily, myself announce the word that gods and men alike shall welcome. Whomsoever I like, I make exceedingly mighty, I make him a Brahman, a *rishi* and a sage.

R. X., 125, 5.

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39. व्यदधुः—Literally distributed. The gods, *i.e.*, the various agencies of nature have, as it were, distributed God in various places or, in other words, represent the greatness and almightness of God in various forms and various places. It is thiis aspect of God which is called *Shabala* in the Upanishads.

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे ।
ततो वि तिष्ठे भुवनाऽनु विश्वोतामूं द्यां वर्ष्मणोपस्पृशामि
॥४२॥७॥

42. On the world's summit I bring forth the sky: my home is also in the waters, in the ocean. Thence I extend over all existing creatures and touch the yonder heaven with my forehead. R. X., 125, 7.

अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिना सम्बभूव ॥४३॥८॥

43. Holding together all existence, I breathe a strong breath like the tempest.

Beyond this wide earth and beyond the heavens, I have become so mighty in my grandeur. R. X,, 128. 8.

अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि ।
दधज्ज्योतिजनेभ्यः ॥४४॥ ऋ० १०।१५६।४।

44. O, Lord of Light, Thou hast made the sun, eternal star to mount the sky bestowing light on living men. R. X. 156. 4.

अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् ।
बोधा स्त्रोत्रे वयो दधत् ॥४५॥ ऋ० १०।१५६।५।

45. Thou, effulgent Lord, art the people's light, best, dearest, seated in Thy sanctuary. Watch for the singer, give him life. R. X., 156, 5.

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42. This mantra shows God's greatness as well as omnipresence.

43. *Breathe a strong breath*—inspire creatures with life. **वात इव प्रवामि**—also 'I flow like the wind; *i.e.*, pervade all creation.

कामो जज्ञे प्रथमो नैनं देवा आपुः पितरो न मर्त्याः ।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि
॥ ४६ ॥ अथ० ९ । २ । १९ ।

46. First before all existed God; gods, fathers, mortal men have never matched Him. Mightier than these art Thou and great for ever. To Thee, to Thee I offer worship.

Ath. IX., 2, 19.

यावती द्यावापृथिवी वरिम्णा यावदापः सिष्यदुर्यावदग्निः ।
ततस्त्वम्० ॥ ४७ ॥
यावतीर्दिशः प्रदिशो विषूचीर्यावतीराशा अभिचक्षणा दिवः ।
ततस्त्वम्० ॥ ४८ ॥
ज्यायान् निमिषतोसि तिष्ठतो ज्यायान्त्समुद्रादसि काम मन्यो ।
ततस्त्वम्० ॥ ४९ ॥ अथ० ९।२।२०,२१,२३ ॥

47-49. Wide as the space which heaven and earth encompass, far as the flow of waters, far as light, vast as the quarters of the sky and regions that lie between them spread in all directions, vast as celestial tracts and views of heaven, stronger than these art Thou and great for ever, yea, stronger than aught that stands or twinkles, stronger art Thou than Ocean, To Thee, O Lord, to Thee I offer worship.

Ath. IX. 2, 20, 21, 23.

केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता ।
केनेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम् ॥ ५० ॥

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46. It means anger also and God in His attitude of displeasure towards evil.

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता ।
ब्रह्मेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम् ॥ ५१ ॥

अथ० १० । २ । २४, २५ ।

50. By whom was this earth disposed ? By whom was heaven placed over it ?

By whom was this expanse of air raised upon high and stretched across ?

51. By Brahma was this earth disposed, Brahma arranged the sky above. Brahma raised up this expanse of air and stretched it across.

Ath. X, 2, 24, 25.

रोहितो द्यावापृथिवी अदृंहत् तेन स्व स्तभितं तेन नाकः ।
तेनान्तरिक्षं विमिता रजांसि तेन देवा अमृतमन्वविन्दन् ॥ ५२ ॥

अथ० १३ । १ । ७ ।

52. The Lord of Glory firmly established earth and heaven, by Him was either fixed, by Him the welkin. He measured out mid-air and all the regions, by Him the gods found life that lasts for ever.

Ath. XIII., 1, 7.

य इमे द्यावापृथिवी जजान यो द्रापिं कृत्वा भुवनानि वस्ते ।
यस्मिंन् क्षियन्ति प्रदिशः षडुर्वीर्याः पतङ्गो अनु विचाकशीति ।

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51. The literal translation is 'Brahma is the sky arranged above, Brahma is this expanse of air, &c.' but the question to which this mantra supplies an answer leaves no doubt that the mantra is not to be taken in the pantheistic sense. Moreover, according to Panini सुपां सुलुक् पूर्वसवर्णाच्छे याडाड्या याजालः the sign of the Instrumental case of ब्रह्म is dropped, so that the interpretation given is strictly grammatical, and is justified by the context.

तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति ।।५३।।
यस्माद् वाता ऋतुथा पवन्ते यस्मात् समुद्रा अधि विक्षरन्ति ।
तस्य देवस्य० ।। ५४ ।।
यो मारयति प्राणयति यस्मात् प्राणन्ति भुवनानि विश्वा ।
तस्य देवस्य० ।। ५५ ।। अथ० १३ । ३ । १-३ ।

**53.** He who engendered earth and heaven, who made the worlds the mantle that He weareth ; in whom abide the six wide-spreading regions through which the Sun's rays penetrate.

**54** and **55.** He from whom pure winds blow in ordered season, from whom the seas flow forth in all directions, He who takes life away, He who bestows it, from whom comes breath to every living creature, This God is offended by the sinner who wrongs the holy man possessed of this knowledge.

Ath. XIII., 3, 1-3.

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया सꣳ रराणस्त्रीणि ज्योतिꣳषि सचते स
षोडशी ।। ५६ ।। यजु० ८ । ३६ ।

**56.** Than whom there is none born more mighty, who hath pervaded all existing creatures—Lord of people rejoicing in His off-spring, He, Shodashi, maintains the three great lustres.

Yaj. VIII., 36

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।। ५७ ।।
यजु० ३२ । ३ ।

**57.** There is no measure or image of Him whose glory, verily, is great.

Yaj. XXXII., 3.

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56. *Shodashi* : literally 'possessing sixteen (powers).' *Three great lustres* :—Agni (Fire), Indra (Electricity) and Surya (Sun).

न त्वा वाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ॥५८॥
यजु० २७ । ३६ ।

58. Of earth or of heaven, none other like to Thee hath been or will be born. Desiring swift horses and kine, O! Bounteous Lord, we, men of might, call on Thee.

Yaj. XXVII., 86.

उत स्मा हि त्वामाहुरिन्मघवानं शचीपते ।
दातारमविदीधयुम् ॥ ५९ ॥ ऋ० ४ । ३१ । ७ ।

59, So even, Lord of power and might, the people call Thee Maghavan, Giver who passes not to think.

R. IV., 81, 7.

यस्यामितानि वीर्या न राधः पर्येतवे ।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥६०॥ ऋ० ८ । २४ । २१ ।

60. Whose hero-powers are measureless, whose bounty can never be surpassed, whose liberality is, like light, over all.

R. VIII., 24, 21.

नकिरस्य शचीनां नियन्ता सूनृतानाम् ।
नकिर्वक्ता न दादिति ॥ ६१ ॥ ऋ० ८ । ३२ । १५ ।

61. There liveth none to check or stay His energies and gracious deeds.

None who can say, He giveth not.

R. VIII., 32, 15.

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59. *Maghavan*—literally 'wealthy.'

त्वं विश्वा दधिषे केवलानि यान्याविर्या च गुहा वसूनि ।
काममिन्मे मघवन्मा वि तारी स्त्वमाज्ञाता त्वमिन्द्रासि दाता
॥ ६२ ॥ ऋ० १० । ५४ । ५ ।

62. Thou hast all treasures in Thy sole possession, treasures made manifest and treasures hidden. Defer not Thou, O ! Lord of riches, my longing : Thou art Director, O Lord, Thou art giver.

R. X., 54, 5.

# SECTION V.

## HE IS AMRITA

## AND

## SOURCE OF BLISS

शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्टे अस्तु ।
बाधस्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥ १ ॥
ऋ० १ । २४ । ९ ।

1. A hundred balms are Thine, O King, a thousand ; may Thy favours also be deep and wide-reaching. Drive *degeneration* far away from us, along with the sin that we have committed.

R. I., 24, 9.

ईशे ह्यग्निरमृतस्य भूरेरीशे रायः सुवीर्यस्य दातोः ।
मा त्वा वय सहसावन्नवीरा मा प्सवः परि षदाम मा दुवः ॥ २ ॥

ऋ० ७ । ४ । ६ ।

2. The Lord of light is Lord of life in abundance, Lord of the gift of wealth and heroic valour. O ! victorious God, let us not sit about. Thee like men devoid of strength, beauty and worship.

R. VII. 4, 6.

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1. Sin that we have committed :—See the Introduction : *pardon of sin.*

2. *Like men deviod of strength, &c., i. e.,* we should be possessed of all these blessings or 'give us all these blessings.'

भेषजमसि भेषजङ्गवेऽश्वाय पुरुषाय भेषजम् ।
सुखम्मेषाय मेष्यै ॥ ३ ॥ यजुः । ५९ ।

3. Thou art a healing medicine, a balm for cow and horse and man, a happinesss to ram and ewe.

Vaj. III., 59.

या ते प्राण प्रिया तनूर्यो ते प्राण प्रेयसी ।
अथो यद्भेषजं तव तस्य नो धेहि जीवसे ॥ ४ ॥

अथ० ११ । ४ । ९

4. Communicate to us, O ! Lord of life, Thy dear, Thy very dearest form. Give us the healing balm thou hast, so that we may live.

Ath. XI., 4, 9.

प्रप्र पूष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तन्दते
स्तोत्रमस्य न तन्दते । अर्चामि सुम्नयन्नहमन्त्यूतिं मयोभुवम् ।
विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥ ५ ॥

ऋ० १ । १३८ । १ ।

5. The mighty nourisher's majesty is lauded ever-more, the glory of His lordly might is never faint, His song of praise is never faint. Seeking felicity I laud Him nigh to help, the source of bliss, who, the mighty, hath drawn the hearts of all to Himself.

R. I., 138, 1.

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3. *Of.* May He grant health and happiness to men, and women, and all our horses, herds and flocks.

Rig Veda I, 346,

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥ ६ ॥

ऋ० १० । ८१ । ७ ।

6. Let us invoke to-day, to aid our labour, the Lord of speech, the thought-swift Builder of the universe. May He hear kindly all our prayers, He who helps all by bestowing bliss, He whose works are righteous.

R. X., 81, 7.

त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥ ७ ॥

ऋ० ६ । १३ । १ ।

7. From Thee as branches from a tree, O! Lord of Light from Thee, Auspicious God! spring all our blessings. Wealth, (bestowed by Thee) swiftly, strength in battle with our foemen, the rain besought of heaven, the flow of waters.

R. VI., 13, I.

# SECTION VI.

## SIN AVERTER
## AND
## SIN-DESTROYER.

इन्द्रश्च मृळयाति नो न नः पश्चादघं नशत् ।
भद्रं भवाति नः पुरः ॥ १ ॥ ऋ० २ । ४१ । ११ ।

1. Lord be gracious unto us. Sin shall not reach us afterward and good shall ever be before us.

R. II., 41, 11.

यदि दिवा यदि नक्तमेनाꣳसि चकृमा वयम् ।
वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः ॥ २ ॥
यदि जाग्रद्यदि स्वप्न एनाꣳसि चकृमा वयम् ।
सूर्यो मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः ॥ ३ ॥

यजु० २० । १५ । १६ ।

2. If in the day-time or at night we have committed acts of sin, may God set us free from that iniquity and all distress.

3. If awake or asleep we have committed acts of sin, may God set us free from that iniquity and distress.

Yaj. XX, 15, 16.

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1. Sin is impossible for one who has attained God's favour. The consciousness of one's being in God's presence and favour is a sufficient guard against evil and a strong guarantee for one's doing good.

2. Distress—as the result of sin.

इदमापः प्र वहत यत्किंच दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वाशेप उतानृतम् ॥ ४ ॥ ऋ० १ । २३ ।२२ ।

4. Whatever sin is found in me O ! Lord, whatever evil I have done. If I have (ever) lied or falsely sworn, remove it far from me.

R. I., 23, 22.

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् ।
मिनीमसि द्यविद्यवि ॥ ५ ॥ ऋ० १ । २५ । १ ।

मा नो वधाय हत्नवे जिहीळानस्य रीरधः ।
मा हृणानस्य मन्यवे ॥ ६ ॥ ऋ० १ । २५ । २ ।

5, 6. Whatever law of Thine, O God, we violate day after day, being fragile mortals, give us not unto Thy fierce wrath, as a prey to death, to be destroyed by Thy displeasure.

R. I., 25. 1, 2.

इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात् ।
आपिः पिता प्रमतिः सोम्यानां भृमिरस्यृषिकृन्मर्त्यानाम् ॥ ७ ॥
ऋ० १ । ३१ । १६ ।

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5, 6. *We violate day after day—i. e.*, unconsiously, on account of our ignorance and in spite of all our efforts to the contrary, for deliberate breach of moral law can never go without punishment.

Even an unconscious sin tells upon the soul but the devotional and penitent spirit of the worshipper, as displayed in this prayer, counteracts the evil effects of a sin upon the soul.

7. Dear Friend and father, caring for the pious, who art always nigh to help and who inspires mortals, pardon, we pray, this sin of ours. O! Agni, pardon us for treading this path, widely straying.

R. I., 31, 16.

देवान्वा यच्चकृमा कच्चिदागः सखायं वा सतमिज्ञास्पतिं वा ।
इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥ ८ ॥
ऋ० १ । १८५ । ८ ।

8. Protect us, (Pervader of) Heaven and Earth from fearful danger. May this our hymn be an expiation for the sin we have at any time committed against gods, our friend or the head of our house.

R. I., 185, 8.

यच्चिद्धि ते पुरुषत्रा यविष्ठाचित्तिभिश्चकृमा कच्चिदागः ।
कृधी ष्वस्माँ अदितेरनागान्व्येनांसि शिश्रथो विष्वगग्ने ॥ ९ ॥
ऋ० ४ । १२ । ४ ।

9. Whatever sin unconsciously or through folly, being mere human beings we have committed here, remove it from us and let us appear sinless before Thee, our Omnipresent Lord. O! Lord of lustre, wash us clean of our offence.

R. IV., 12, 4.

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7. *Who inspirest mortals*—inspiration must be distinguished from revelation. God is always inspiring righteous and pious persons. Even the fallen spirits, burning with the ardent desire of rising, receive virtuous inspiration from God.

अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद्भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥१०॥
ऋ० ५ । ८५ । ७ ।

10. If we have sinned against the man who loves us, have ever wronged a brother, friend or comrade, have ever done an injury to the neighbour who ever dwelt with us, or etven to a stranger, O ! Lord, free us from the guilt of this trespass.

R. V., 85, 7.

उत व्रतानि सोम ते प्राहं मिनामि पाक्या ।
अधा पितेव सूनवे ॥ ११ ॥ ऋ० १० । २५ । ३ ।

11. Even if, O! Merciful Lord, I neglect Thy law owing to my ignorance and rawness, be gracious unto me, as a father to his son.

R. X., 25, 3.

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥१२॥ अ० ४ । १३ । १ ।

12. O Lord ! raise again the man whom Thou hast humbled and brought low. Restore him to life again who hath committed sin.

Ath. IV., 13, 1.

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12. *Humbled, etc., i.e.*, who has been degraded on account of sins.

*Restore etc.*—Grant him power, to shake himself free of sin and rise once more in the favour of God and the estimation of men. *Restore him to life*—of course means 'moral life,' a sinful life being nothing short of moral death.

# SECTION VII.

## PURE AND PURIFIER.

स्तोता यत्ते अनुव्रत उक्थान्यृतुथा दधे ।
शुचिः पावक उच्यते सोअद्भुतः ॥ १ ॥ ऋ० ८ । १३ । १९ ।

1. When, true to duty, at due times, the worshipper offers lauds to Thee, Thou art called Pure, Purifier and Wonderful.

R. VIII,, 13, 19.

इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः ।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्यः ॥ २ ॥

ऋ० ८ । ९५ । ७,८ ।

2. O ! Indra, come Thou pure to us, with pure assistance, Thyself being pure. Pure send Thou riches down to us, and meet for worship, pure, be pleased.

R. VIII., 95, 7, 8.

मन्ये त्वा यज्ञियं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम्
मन्ये त्वा सत्वनामिन्द्र केतुं मन्ये त्वा वृषभ चर्षणीनाम् ॥ ३ ॥

ऋ० ८ । ९६ । ४ ।

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1. Mark the change in the person. I have used the second person in both the places for the sake of those who do not understand Sanskrit idiom.

4. I count Thee as the Holiest of the Holy, the caster down of what hath never been shaken. I count Thee as the Banner of the heroes, I count Thee as the Chief of all men living.

R. VIII., 96, 4.

पवमानः सो अद्य नः पवित्रेण विचर्षणिः ।
यः पोता स पुनातु नः ॥ ४ ॥
यत्ते पवित्रमचिष्यग्ने वितत मन्तरा । ब्रह्म तेन पुनीहि नः ॥५॥
ऋ० ९ । ६७ । २२ । २३ ।

5. This day may Pavamana most active purifier purify us with His purifying power.

6. O ! Lord of glory, with the cleansing light diffused through all Thy glorious forms, purify this prayer of ours.

R. IX., 67 ; 22, 23.

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5. *Pavamana*—literally purifier.

# SECTION VIII.

## LORD OF ALL.

त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि ।
स यामनि प्रति श्रुधि ॥ १ ॥ ऋ० १ । २५ । २० ।

1. Thou, all wise Lord, art Lord of all, Thou rulest over earth and heaven : hear us while we call upon Thee.

R. I., 25,20.

इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥ २ ॥

ऋ० १ । ३२ । १५ ।

2. The Almighty is King of all that moves and moves not, of creatures tame and wild. Over all living beings He rules as Sovran, containing all as spokes within the felly.

R. I., 32, 15.

त्वमग्ने राजा वरुणो धृतव्रतस्त्व मित्रो भवसि दस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य सम्भुजं त्वमंशो विदथे देव भाजयुः ॥ ३ ॥
ऋ० २ । १ । ४ ।

3. Agni, Thou art King Varuna whose laws stand fast, Thou must be implored as Mitra, wonder-worker. Thou art Aryaman, heroes' Lord, enriching all and liberal Ansa in the Synod, O! Thou Lord.

R. II., 1, 4.

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2. *Wild*—literally horned, *i.e.,* capable of hurting. The opposite word is शम *i.e..* calm and peaceful, *i.e.,* tame.

स्वयुरिन्द्र स्वराळसि स्मद्दिष्टिः स्वयशस्तरः ।
स वावृधान ओजसा पुरुष्टुत भवा नः सुश्रवस्तमः ॥ ४ ॥

ऋ० ३ । ४५ । ५ ।

4. Indra, self-ruling Lord art thou. good leader, of the loftiest glory. So mighty in Thy power, O! Thou, whom many praise, be Thou most swift to listen to our call.

R. III., 45, 5.

अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ५ ॥

ऋ० ३ । ५९ । ४ ।

5. Auspicious and adorable, God, the great friend of all as it werewas born with fair dominion, King, Disposer. May we enjoy the grace of Him, the Holy, yea, rest in His propitious loving-kindness.

R. III., 59, 4.

विशां कविं विश्पतिं शाश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥ ६ ॥

ऋ० ६ । १ । ८ ।

6. Sage of mankind, all peoples' Lord and master, the chief of men, the sender-down of blessings, always in the fore, promoting, purifying, source of light, the Holy One, the Lord of riches.

R. VI., 1; 8.

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3. *Ansa*—Distributor. *Syond*—any sacred or learned assemblage.

5. *Born with fair dominion*--was the Lord of a kingdom from the beginning, *i e.*, eternity. This shows that Matter and human Souls (the Lord's dominion) were co-eternal with Him.

ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा ।
इन्द्र चोष्कूयसे वसु ॥ ७ ॥ ऋ० ८ । ६ । ४१ ।

7. Thou art all-knowing and eternal, sole Ruler over all by might : Thou, our God, guardest well our wealth.

R. VIII., 6,41.

त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे ।
सत्रा विश्वा स्वपत्यानि दधिषे ॥ ८ ॥ ऋ० ८ । १५ । १० ।

8. Thou art O Lord (as if) born the Lord of men. Thou art most liberal of Thy gifts. Excellent deeds for ever-more are all Thine own.

R. VIII., 15, 10.

एकराळस्य भुवनस्य राजसि शचीपत ।
इन्द्र विश्वाभिरूतिभिः ॥ ९ ॥ ऋ० ८ । ३७ । ३ ।

9. Sole Ruler, Thou art Sovran of this world of life O! God, Lord of strength, with all thy saving help.

R. VIII., 87, 8

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत इन्द्र विश्व.भिरूतिभिः
॥ १० ॥ ऋ० ८ । ३७ । ५ ।

10. Thou art the Lord Supreme over rest and energy. Lord of strength with all Thy saving help.

R. VIII., 37, 5.

अयुजो असमो नृभिरेकः कृष्टीरयास्यः । पूर्वीरिति प्र वावृधे
विश्वा जातान्योजसा भद्रा इन्द्रस्य रातयः ॥ ११ ॥
ऋ० ८ । ६२ । २ ।

11. Sole among chiefs, unrivalled mighty and fearless, He by His might rules over mankind, yea, over all things born.

R VIII., 62, 1

यच्चिद्धि शशवतामसीन्द्र साधारणस्त्वम् ।
तं त्वा वयं हवामहे ॥ १२ ॥ ऋ० ८ । ६५ । ७ ।

12. Thou art ever-more the common Lord of all alike, as such we invocate Thee now.

R. VIII., 65, 7.

इन्द्रो दिव इन्द्र ईशे पृथिव्या इन्द्रो अपामिन्द्र इत्पर्वतानाम् ।
इन्द्रो वृधामिन्द्र इन्मेधिराणामिन्द्रः क्षेमे योगे हव्य इन्द्रः ॥१३॥
ऋ० १० । ८९ । १० ।

13. God is the Sovran Lord of earth and heaven, of waters and of mountains, of princes and of sages. He must be invoked for preservation as well as for acquirement.

R. X., 89, 10.

यस्येदं प्रदिशि यदु विरोचते यज्ञातं जनितव्यं च केवलम् ।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ १४ ॥
अ० ४ । २३ । ७ ।

14. I, suppliant, ever praise and call on God, sole Lord of all this world, of all that shineth, of what exists and what shall come into existence hereafter. May He deliver us from grief and troubles.

A. IV., 23, 7.

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14. Princes—literally 'prosperers.'

# SECTION IX.

## STAY AND CENTRE OF ALL.

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ ॥ १ ॥
ऋ० १ । ५९ । १ ।

1. The other lights are verily, Thy branches, the immortals all rejoice in Thee O! Lord. Centre art Thou, Vaisvanara, of the people, sustaining men like a deep-founded pillar.

R. I., 59. 1.

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः ॥ २ ॥
ऋ० १ । ६७ । ३ ।

2. He as the Uborn, holds the broad earth up and with perfect wisdom sustains the upper regions.

R. I., 67, 3.

स प्राचीनान्पर्वताँ दृंहदोजसा धराचीनमकृणोदपामपः ।
आधारयत्पृथिवीं विश्वधायसमस्तभ्नान्मायया द्यामवस्रसः ॥ ३ ॥
ऋ० २ । १७ । ५ ।

3. He, with His might, made firm the forward-bending hills, ordained the downward rushing of waters. He upholds the earth that nourish eth all life and stayed the heavenly bodies from falling, by His wondrous skill.

R. II, 17, 5.

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1. *Vaisvanara*—literally 'belonging to all men, universal, dwelling *or* worshipped everywhere'—Macdonell.

विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः ॥ ४ ॥

ऋ० ३ । ५५ । १० ।

4. Vishnu the Guardian, keeps the loftiest station, upholding dear, immortal dwelling places.

R. III., 55, 10.

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवी मुतद्याम् ।
मित्रः कृष्टीरनिमिषाभिचष्टे ॥ ५ ॥

ऋ० ३ । ५९ । १ ।

5. Mitra, the great befriender by His word stirreth men to effort, Mitra sustaineth both the earth and heaven : Mitra watcheth men with eyes that close not.

R. III., 59, 1.

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे ।
प्रस्वादनं पितूनामस्ततातिं चिदायवे ॥६॥ ऋ० ५ । ७ । ६ ।

6. Whom, sought by many, the mortals have found to be the Stay of all, He who gives flavour to our food, He who is the Home of every man that lives.

R. V., 7, 6.

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3. *By His wondrous skill*—by so arranging the stars and planets that they are prevented from falling by the force of gravitation.

4. *Loftiest station*—the highest position as regards powers holiness, etc. *Dear immortal dwelling places*—paradise in popular language. To the truly wise, however, these places are stages on the path of spiritual progress.

5. *Stirreth men to effort, &c.—i.e.,* He is the source of all inspiration.

6. *Of*....................trailing clouds of glory do we come
**From God, who is our Home.—Wordsworth.**

वास्तोष्पते ध्रुवा स्थूणा सत्रं सोम्यानाम् ।
द्रप्सो भेत्ता पुरां शश्वतीनामिन्द्रो मुनीनां सखा ॥ ७ ॥

ऋ० ८ । १७ । १४ ।

7. Strong Pillar Thou, Lord of the home ! armour of those who sacrifice. Sacrifice breaks down all the strongholds, and God is the muni's Friend.

R. VIII., 17. 14.

वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदꣳसञ्च वि चैति सर्वꣳस ओतः प्रोतश्च विभूः प्रजासु

॥ ८ ॥ यजु० ३२ । ८ ।

8. The sage beholdeth that mysterious Being in whom all this hath found one only dwelling. In Him rests the whole and from Him it issues. He is, so to say, the warp and woof of all creatures

Y. 32, 8.

कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्ग ऋतमस्याध्याहितम् ।
क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे सत्यमस्य प्रतिष्ठितम् ॥९॥

अ० १० । ७ । १ ।

9. Which of His parts is the seat of tapa ? Which is the base of ceremonial order ? Where in Him stand holy duty and faith ? Where, in what part of Him, is Truth implanted ?

A. X., 7, 1.

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7. *Srongholds*—obstacles. *Those who scarifice*—literally Soma offerers, so also sacrifice literally a drop of Soma.

9. In this celebrated Sukta of Atharva Veda, God is represented as the Skambha or Pillar on which the Universe rests. It has been most beautifully explained in a series of love-inspired questions that whatever exists is supported and sustained by God.

कस्मिन्नङ्गे तिष्ठति भूमिरस्य कस्मिन्नङ्गे तिष्ठत्यन्तरिक्षम् ।
कस्मिन्नङ्गे तिष्ठत्याहिता द्यौः कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः ॥ १० ॥
अ० १०।७।३।

10. Which of His parts is the earth's upholder? Which gives the middle air a base to rest on? Where, in which part are the heavenly bodies established? Where hath the space above them its dwelling?

A. X., 7, 8.

यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः ।
असच्च यत्र सच्चान्त स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ११ ॥
अ० १०।७।१०।

11. Who, tell me, is that Skambha in whom men recognize the primordial substance and divine thought? In whom the sages know the worlds and their treasures, in whom are non-existence and existence.

A. X., 7, 10.

यस्मिन्भूमिरन्तरिक्षं द्यौर्यस्मिन्नध्याहिता । यत्राग्निश्चन्द्रमाः सूर्यो
वातस्तिष्ठन्त्यर्पिताः स्कभं तं० ॥१२॥ अ० १०, ७।१२।

12. Who, tell me, is that Skambha, on whom as their foundation earth and mid-region and sky are set, in whom as their appointed place rest fire and wind and sun and moon.

Ath. X., 7 12.

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10. *Space above them*—the more distant regions containing, as the modern science tells us, heavenly bodies whose rays have not even yet reached us, though travelling at the rate of nearly 1,88,000 miles per second.

11. *Apah*—literally waters, here the primordial substance, the material cause of the universe. *Brahma*—prayer or divine thought according to Muir. *Non-existence*—having the potentiality of existence.—Griffith.

यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् । सामानि यस्य
लोमान्यथर्वाङ्गिरसो मुखं । स्कम्भं तं० ॥ १३ ॥

अ० १० । ७ । २०

13. Who, tell me, is that Skambha from whom the Richas and the Yajus were produced, He whose hairs are Sama verses and whose mouth the Atharvangirases.

A. X., 7, 20.

यत्रादित्याश्च रुद्राश्च वसवश्च समाहिताः । भूत च यत्र भव्य
च सर्वे लोकाः प्रतिष्ठिताः । स्कम्भः तं० ॥ १४ ॥

अ० १० । ७ । २२

14. Who, tell me, is that Skambha in whom dwell the Adityas and in whom are contained the Rudras and the Vasus and in whom the past and the future and all the wolds are set.

A. X., 7, 22.

स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो दाधारोर्वन्तरिक्षम् ।
स्कम्भो दाधार प्रदिशः षडुर्वीः स्कम्भ इदं विश्वं भुवनमाविवेश
॥ १५ ॥ अ० १० । ७ । ३५

15. Skambha set fast these two, the earth and heaven, Skambha maintained the ample air between them. Skambha established the six spacious regions : this whole world Skambha entered and pervaded.

A. X., 7, 35

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18. The Mantra declares the divine origin of the four Vedas.

अप तस्य हत तमो व्यावृत्तः स पाप्मना । सर्वाणि तस्मिन्
ज्योतींषि यानि त्रीणि प्रजापतौ ॥ १६ ॥ अ० १० । ७ । ४०

16. Darkness is chased away from Him. He is free from all distress. In Him are all the lights contained. The three lights abide in Prajapati, the lord of creation.

A. X., 7, 40.

गर्भो यो अपांगर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम् ।
अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वा अमृतः स्वाधीः ॥१७॥

ऋ० १ । ७० । २

17. He who is the germ of waters, the germ of woods, the germ of all things that move not and that move. Prayers to Him who is even in the rock and in the house : Immortal one, He cares for all mankind.

R. I. 70, 2.

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*The three lights*—Sun, lightning, fire ; or light manifested in heaven, firmament, and on the earth—Griffith.

17. The Mantra can also be interpreted as describing the omnipresence of God. 'He is in the waters, in the woods, &c.'

# SECTION X.

## GUARD OF ALL AND REFUGE.

त्वमग्ने यज्यवे पायुरन्तरो ऽनिषङ्गाय चतुरक्ष इध्यसे ।
यो रातहव्यो अवृकाय धायसे कीरेश्चिन्मन्त्रं मनसा वनोषि तम्
॥ १ ॥ ऋ० १ । ३१ । १३

1. Lord of light! Thou art a guard close to the pious man; kindled art Thou, O! Omniscient One, for him who is unarmed. With loving heart Thou acceptest even the poor man's prayer, when he hath invoked Thee for security.

R. I., 31, 13.

त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।
स्वादुक्षद्मा यो वसतौ स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥२॥
ऋ० १ । ३१ । १५

2. Like a well-made armour Thou guardest on every side the man who gives guerdon (to the priests officiating at sacrifice). He who with delicious food shows kindness in his house, an offerer to the living, is the type of heaven.

R. I., 31, 15.

उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि । इन्द्र
नमस्यन्नुपमेभिरर्कैर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥ ३ ॥
ऋ० १ । ३३ । २ ।

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1. *Kindled art Thou*—Thou art bestirred or, so to say, excited; the word इध्यसे being used figuratively here. (*Vide* Macdonell's Dictionary इध).

2. *Type of heaven*—in respect of liberality.

3. I fly to Him, invisible wealth-giver, as a falcon flies to his cherished eyrie, with fairest hymn, adoring, whom His votaries must invoke in battle.

R. I., 33, 2.

भवा वरूथं गृणते विभावो भवा मघवन् मघवद्भ्यः शर्म ।
उरुष्याग्ने अंहसो गृणन्तं ॥ ४ ॥ ऋ० १ । ५८ । ९ ।

4. Be Thou a refuge, Bright One, to the singer, a shelter, Bounteous Lord! to those who worship. Preserve the singer from distress.

R. I., 58, 9,

उप छायामिव घृणेरगन्म शर्म ते वयम् ।
अग्ने हिरण्यऽसंदृशः ॥ ५ ॥ ऋ० ६ । १६ । ३८ ।

5. To Thee for shelter are we come, as to the shade from fervent heat, Agni, to Thee who art like gold.

R. VI., 16, 38.

त्वं वर्मासि सप्रथः पुरोयोधश्च वृत्रहन् ।
त्वया प्रति ब्रुवे युजा ॥ ६ ॥ ऋ० ७ । ३१ । ६ ।

6. Thou art mine ample coat of mail, my champion, Thou foe-destroyer. With Thee as friend I defy any foes.

R. VII., 31, 6.

अभ्यूर्णोति यन्नग्नं भिषक्ति विश्वं यत्तुरम् ।
प्रेमन्धः ख्यन्निः श्रोणोभूत् ॥ ७ ॥ ऋ० ८ । ७९ । २ ।

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5. Those who would everywhere take Agni to mean fire should note the simile used here. If agni were fire, no one would runto it for shade.

6. *Vritra*—(from Vri)=encloser, invester, harasser, foe, hostile host (R. V.); personification of malign power of drought, etc.—**Macdonell.**

7. All that is bare, He covers, all that is sick He cures ; By His grace the blind man sees, the cripple walks.

R. VIII., 79, 2.

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ॥ ८ ॥

ऋ० १० । ८७ । २२ ।

8. We set Thee round us as a fort, O ! mighty and all-knowing Lord.

R. X., 87, 22.

तप्तायनी मेऽसि वित्तायनी मेऽस्यवतान्मा नाथितादवतान्मा व्यथितात् ॥ ९ ॥

यजु० ५ । ९ ।

9. For me Thou art the home of the afflicted. For me Thou art the gathering place of riches. Protect me from the woe of destitution. Protect me from the state of perturbation.

Yaj. V., 9.

त्रातारमिन्द्रमवितारमिन्द्रꣳ हवे हवे सुहवꣳ शूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳस्वस्ति नो मघवा धात्विन्द्रः ॥ १० ॥

य० २० । ५० ।

10. God the Rescuer, God the Helper, mighty one who listens at each invocation. I call upon the almighty invoked of many. May Bounteous Lord, prosper and bless us.

Yaj. XX., 50.

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7. *Cf.* The popular Sanskrit verse—

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् । यत्कृपा तमहं बन्दे परमानन्दमाधवम् ॥

I bow to the great Lord of bliss and happiness by whose grace the dumb speak and the cripples can cross mountains.

अश्मवर्म मेऽसि यो मा प्राच्या दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ १ ॥
अश्मवर्म मेऽसि यो मा दक्षिणाया दिशो० ॥ २ ॥
अश्मवर्म मेऽसि यो मा प्रतीच्या दिशो० ॥ ३ ॥
अश्मवर्म मेऽसि यो मोदीच्या दिशो० ॥ ४ ॥

॥ ११-१४ ॥ अथ० ५ । १० । १-४ ।

11.—14. Thou art my wall of stone against the sinner who fights against me from the eastern quarter. May he encounter it.

Thou art my wall of stone against the sinner who fights against me from the southern quarter. May he encounter it ?

Thou art my wall of stone against the sinner who fights against me from the western quarter. May he encounter it !

Thou art my wall of stone against the sinner who fights against me from the nothern quarter. May he encounter it !

Ath. V. 10. 1 to 4.

# SECTION XI

## GOD IS FRIEND

त्वं जामिर्जनानामग्ने मित्रोऽसि प्रियः ।
सखा सखिभ्य ईड्यः ॥ १ ॥ ऋ० १ । ७५ । ४ ।

1. The kinsman, Lord of mankind, their well-beloved friend art Thou, a Friend whom friends do supplicate.

R. I., 75, 4.

तमित् सखित्व ईमहे तं राये तं सुवीर्ये ॥ २ ॥ ऋ० १ । १० । ६ ।

2. Him we seek for friendship, Him, for riches and heroic might.

R. I., 10, 6.

सख्ये त इन्द्र वाजिनो मा मेम शवसस्पते ।
त्वामभि प्रणोनुमो जेतारमपराजितम् ॥ ३ ॥ ऋ० १ । ११ । २ ।

3. Strong in Thy friendship, Lord of power and might, we have no fear. With praises, Thee we glorify, the never-conquered Conqueror.

R. I., 11, 2.

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥४॥
ऋ० १ । ९४ । १३ ।

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1. ईड्यः also means 'deserving worship and praise':

4. Thou art God of gods, a wondrous friend, the good of the good, lovely in sacrifice. May we dwell under Thy own most wide protection. Let us not in Thy friendship, O Lord suffer harm.

R. I., 94, 13,

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥ ५ ॥

ऋ० १ । १६४ । २० ।

5. Two Birds with fair plumage, knit with bonds of friendship, have found a refuge in the same sheltering tree. One of them eats the sweet fruit of the fig-tree, the other does not eat but simply looks at.

R. I., 164, 20.

भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः ॥ ६ ॥

ऋ० ३ । १८ । १ ।

6. Be kind to us O Lord when we approach Thee, good as a friend to friend, as father and mother. The races of mankind are great oppressors. Burn up malignity that strives to injure us.

R. III., 18, 1.

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5. The Mantra occurs also in the *Mundaka Upanishad* where the 'Birds' are explained as *Jiva* and *Parabrahma* and where a knowledge of the latter is laid down as the means of salvation. 'According to Sayana the two birds are the vital and the Supreme Spirit, dwelling in one body. The vital spirit enjoys the fruit or reward of actions while the Supreme Spirit is merely a passive spectator.'—Griffith. Sayana's interpretation is evidently in keeping with the spirit of the Upanishad.

अस्माँ इहा वृणीष्व सख्याय स्वस्तये ।
महो राये दिवित्मते ॥ ७ ॥ ऋ० ४ । ३१ । ११ ।

7. Do Thou elect us in this place, for friendship and prosperity, and great heavenly blessings.

R. IV., 31, 11.

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ॥ ८ ॥
ऋ० ५ । ४ । ५ ।

8. As dear House-friend, guest, welcome in the dwelling, All-knowing Lord, come to this our sacrifice. R. V., 4, 5.

प्रत्नं रयीणां युजं सखायं कीरिचोदनम् ।
ब्रह्मवाहस्तमं हुवे ॥ ९ ॥ ऋ० ६ । ४५ । १९ ।

9. I call the eternal Friend, possessed of wealth, who helps the lowly man to succeed, Him to whom chiefly prayer is brought.

R. VI., 45, 19.

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ॥१०॥ ऋ० ८ । ४ । ७ ।

10. With Thee, the Mighty for our Friend, we will not fear nor feel exhausted.

R. VIII., 4, 7.

स न इन्द्रः शिवः सखाऽश्वावद् गोमद् यवमत् ।
उरुधारेव दोहते ॥ ११ ॥ ऋ० ८ । ९३ । ३

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10. Those who lay their trust in God and believe Him to be at their back defy despair when meeting with obstacles in the way of individual or national progress.

11. He, Indra, is our gracious Friend, He sends us, in a full broad stream, riches in horses, kine and corn.

R. VIII., 93, 3.

बृहस्पतिर्नः परिपातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥१२॥

ऋ० १० । ४२ । ११

12. May the Great one protect us from evil-doers from the rearward, and from above and from below. May He protect us from the front and from the centre, and as Friend to friends, vouchsafe us room and freedom.

R. X., 42, 11.

अग्ने त्वन्नो अन्तमउत त्राता शिवो भवा वरूथ्यः ॥ १३ ॥

यजु० ३ । २५ ।

13. Be our nearest Friend, O Lord, be Thou a kind Deliverer, and gracious Friend.

Y. III., 25.

# SECTION XII

## GOD AS FATHER.

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥ १ ॥ ऋ० १ । १ । ९ ।

1. Be to us easy of approach, O Lord even as a father to his son : be with us for our good.

R. I., 1, 9.

त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयं ।
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य ॥२॥
ऋ० १ । ३१ । १० ।

2. Thou art our Providence O Lord our Father Thou ; we are Thy brethren and Thou art our spring of life. In Thee, rich in good heroes, Lord of lofty vows and lofty laws, are centred hundred and thousand treasures.

R. I., 31, 10.

त्वमग्न उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् ।
आध्रस्य चित्प्रमतिरुच्यसे पिता प्र पाकं शास्सि प्र दिशो
विदुष्टरः ॥ ३ ॥ ऋ० १ । ३१ । १४ ।

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2. *We are Thy brethren*—our relation with God, being based upon devotion and love, can very beautifully be expressed by brotherhood, if love predominates to the degree of intimacy.

*Lord of vows*—as helping us in keeping lofty vows.

3. Thou! Agni, grantest to the votary who sings earnestly Thy praise, the highest wealth, the object of one's desire.

Thou art called Father, caring even for the weak, and being the repository of all wisdom, Thou teachest even the simple ones.

R. I., 31, 14.

त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूरुचम् ।
त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्याधृषः ॥ ४ ॥

ऋ० २ । १ । ९ ।

4. Men seek Thee O Lord, as a Father with their prayers. They win Thee, O! source of light to brotherhood by holy actions. Thou art a son to him who duly worships Thee. Thou guardest him from injury as a trusty Friend.

R. II., 1. 9.

कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥ ५ ॥

ऋ० २ । ३३ । १२ ।

5. I bend to Thee as Thou approachest, Rudra, even as a boy before his father who greets him. I praise Thee, Bounteous Giver, Lord of heroes: Cure us (of our evils) as Thou art praised.

R. II., 33, 12.

पितुर्न पुत्रः सिचमा रभे त इन्द्र स्वादिष्ठया गिरा शचीवः ॥६॥

ऋ० ३ । ५३ । २ ।

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4. *Thou art a son*—mark this bold but true statement! Those who worship God and place their entire dependence upon Him are as tenderly cared for by Him as old parents by their dutiful sons.

6. With sweetest words I grasp, O ! Mighty Lord, Thy garment's hem as a child grasps that of his father's.

R. III., 53, 2.

सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः ॥ ७ ॥

ऋ० ३ । ५४ । ९ ।

7. I ponder the eternal Lord of glory, pervading far and wide, and our kinship with our Mighty Father and Mother.

R. III., 54, 9

भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ॥ ८ ॥

ऋ० ५ । ३ । १० ।

8. Adoring Thee, the worshipper gives Thee many titles, when Thou, good Lord, acceptest his homage as Father.

R. V., 3, 10.

वस्याँ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः । माता च मे छदयथः
समा वसो वसुत्वनाय राधसे ॥ ९ ॥ ऋ० ८ । १ । ६ ।

9. O ! Indra, Thou art more to me than father or my niggardly brother. Thou and my Mother, O good Lord, appear alike to give me blessing in profusion.

R. VIII., 1, 6.

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते
सुम्नमीमहे ॥ १० ॥ ऋ० ८ । ९८ । ११ ।

10. O gracious Lord of hundred powers, Thou hast ever been a Mother and a Father to us, so now we pray to Thee for bliss.

R. VIII., 98, 11.

उतो घा ते पुरुष्या इदासन्येषां पूर्वेषामशृणोर्ऋषीणाम् ।
अधाहं त्वा मघवञ्जोहवीमि त्व न इन्द्रासि प्रमतिः पितेव ॥११ ॥

ऋ० ७ । २९ । ४ ।

11. They, verily, were also human beings, those ancient sages, whom Thou wast wont to hear. Hence O ! Bounteous Lord, I invoke Thee. Thou art our Providence, even as a Father.

R. VII, 29, 4

अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ ।
अहं सूर्य्य इवाजनि ॥ १२ ॥ ऋ० ८ । ६ । १०

12. I from my Father have received deep knowledge of the Holy Law : I was born as illustrious as the Sun.

R. VIII, 6, 10.

विद्मा हि ते पुरा वयमग्नेपितुर्यथावसः ।
अधा ते सुम्नमीमहे ॥ १३ ॥ ऋ० ८ । ७५ । १६ ।

13. As we have known O Lord, Thy gracious help, as of a Father, long ago, so now we pray to Thee for bliss.

R. VIII, 75, 16.

यो नो दाता स नः पिता महाँ उग्र ईशानकृत् ।
अयामन्नुग्रो मघवा पुरूवसुगोरश्वस्य प्र दातु नः ॥ १४ ॥

ऋ० ८ । ५२ । ५ ।

14. He is our Father, who, Great and Mighty, ruling as He wills, gives unasked, may He, the Mighty, Rich, Lord of infinite wealth, bestow upon us horses and kine.

R. VIII, 52, 5.

अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम् ॥ १५ ॥

ऋ० १० । ७ । ३ ।

15. Agni The Lord of Light I deem my kinsman and my Father, my brother and my never failing friend.

R. X, 7, 3.

मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो ।
सकृत्सु नो मघवन्निन्द्र मृळयाधा पितेव नो भव ॥ १६ ॥

ऋ० १० । ३३ । ३ ।

16. As rats eat weavers' threads, cares are consuming me, me Thy singer, O Lord! Have mercy on us once, O Bounteous Lord, be Thou a Father unto us.

R. X. 33, 3.

अहं भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः ।
मां हवन्ते पितरं न जन्तवोऽहं दाशुषे विभजामि भोजनम् ॥१७॥

ऋ० १० । ४८ । १ ।

17. I was the first possessor of all precious things. I win and gather up everybody's wealth. On me as on a Father, living creatures call. I deal enjoyment to the man who gives in charity.

R. X, 48, 1.

उत वात पितासि न उत भ्रातोत नः सखा ।
स नो जीवातवे कृधि ॥ १८ ॥ ऋ० १० । १८६ । २ ।

18, Thou art our Father, Vata, yea, Thou art a Brother and a Friend. So give us strength that we may live (well)

R. X, 186, 2.

प्राणः प्रजा अनु वस्ते पिता पुत्रमिव प्रियम् ।
प्राणो ह सर्वस्येश्वरो यच्च प्राणति यच्च न ॥ १९ ॥

अ० ११ । ४ । १० ।

19. He the Prana or life of the Universe robes living creatures as a father is beloved son. Prana is the sovereign Lord of all, of all that breathes and all that does not breathe.

Ath. XI, 4, 10.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥ २० ॥

यजुः ३२ । १० ।

20. He is our kin, our Father and ordainer, He knows all beings and all ordinances. Obtaining eternal life in Him, the holy person have risen upward to the third high stage.

Yaj. XXXII. 10.

पिता नोऽसि पिता नो बोधि नमस्तेऽस्तु ॥२१॥

यजु० ३७ । २० ।

21. Thou are our Father, regard us like a son. Obeisance be to Thee.

Yaj. XXXVII, 20.

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21. Thou high stage, highest heaven or highest stage of spiritual progress.

# SECTION XIII

## GOD'S LOVE.

प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।
य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः ॥ १ ॥
ऋ० ५ । ४२ । १३ ।

1. My newest song, thought that just springs with in me, I offer to the great the unfailing Protector, who made for us this all, producing on the earth, objects of various forms, in fond love for us.

R. V., 42, 13.

परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।
अनानुभूतीरवधून्वानः ॥ २ ॥ ऋ० ६ । ४७ । १७ ।

2. The mighty and Eternal one rejects those who disregard His worship. He no more loves the men He loved before and turns away, and fixes His love upon others (who worship Him devoutly).

R. VI, 47, 17.

अन्तर्मही बृहती रोदसी मे विश्वा ते धाम वरुण प्रियाणि ॥ ३ ॥
ऋ० ७ । ८७ । २ ।

3. Thou lovest all the forms Omniscient Lord are within these two exalted earth and heaven.

R. VII, 87, 2.

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1. *Earth*—literally daughter, the translation, given above is according to Griffith.

नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ॥ ४ ॥

ऋ० ८ । २१ । १४ ।

4. Thou findest not the wealthy to be Thy friends : those scorn Thee who are flown with wine.

R. VIII. 21, 14.

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन् ।
माकीं ब्रह्मद्विषो वनः ॥ ५ ॥ ऋ० ८ । ४५ । २३ ।

5. The fools and scoffers cannot beguile Thee when they seek Thine aid : Thou lovest not the enemies of prayer.

R. VIII, 45, 23.

व्यनिनस्य धनिनः प्रहोषे चिदररुषः ।
कदा चन प्रजिगतो अदेवयोः ॥ ६ ॥ ऋ० १ । १५० । २ ।

6. Thou who never movest Thyself to aid the indolent and the godless, those who, though wealthy, never perform sacrifice.

R. I. 150, 2.

सुविज्ञानं चिकितुषेजनाय सच्चासच्चवचसि पस्पृधाते ।
तयोर्यत्सत्य यतरदृजीयस्तदित् सोमोवति हन्त्यासत् ॥ ७ ॥

अ० ८ । ४ । १२ ।

7. The prudent finds it easy to distinguish the true and false : their words are contradictory. Of these two, God protects the true and honest and brings the false to naught.

Ath. VIII, 4, 12.

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5. The literal translation is as follows ; 'Let not the fools &c. love not...prayer.'

# SECTION XIV

## WORTHY OF ADORATION.

पन्य इदुप गायत पन्य उक्थानि शंसत ।
ब्रह्मा कृणोत पन्य इत् ॥ १ ॥ ऋ० ८ । ३२ । १७ ।

1. Sing ye to Him who must be praised, say lauds to Him who must be praised. Bring prayer to Him who must be praised.

R. VIII, 82, 17.

आ त्वा होता मनुर्हितो देवत्रा वक्षदीड्यः ॥ २ ॥
ऋ० ८ । ३४ । ८ ।

2. Adorable mid good folks may the priest good to mankind invoke Thee.

R. VIII, 34, 8.

एवा वन्दस्व वरुणं बृहन्तं नमस्या धीरममृतस्यगोपाम् ।
स नः शर्म त्रिवरूथँ वि यंसत् ॥ ३ ॥ ऋ० ८ । ४२ । २ ।

3. So humbly worship God the almighty, revere the wise Guard of the world immortal. May He vouchsafe us triply-barred protection.

R. VIII, 42, 2.

तमु ष्टुवाम य इमा जजान विश्वा जातान्यवराण्यस्मात् ।
इन्द्रेण मित्रं दिधिषेम गीर्भिरूपो नमोभिर्वृषभं विशेम ॥ ४ ॥
ऋ० ८ । ९६ । ६ ।

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3. *World immortal*:—Amrita according to Sayana.

4. Let us praise Him who made these worlds and creatures, all things that after Him sprang into being. May we win the Lord's favour with adoration.

R. VIII, 96, 6.

तं सखायः पुरोरुचं यूयं वय च सूरयः । अश्याम वाज गन्ध्यं
सनेम वाजपस्त्यम् ॥ ५ ॥ ऋ० ९ । ९८ । १२ ।

5. Friends, may the princes, ye and we. obtain this most resplendent One, gain Him who hath the quality of strength, win Him whose home is very strength.

R. IX. 98. 12.

त्वं विश्वस्य जगतश्चक्षुरिन्द्रासि चक्षुषः । वृषा यदाजिं वृषणा
सिषाससि चोदयन्वध्रिणा युजा ॥ ६ ॥ ऋ० १० । १०२ । १२ ।

6. Thou, O Lord, art the mark whereon the eyes of all living beings rest, when Thou, Mightiest of the mighty, puttest Thy might in motion, Thou enablest Thy weakling friend, Thy votary, to win the race.

R. X, 102, 12,

अभिख्या नो मघवन्नाधमानान्त्सखे बोधि वसुपते सखीनाम्
रणं कृधि रणकृत्सत्यशुष्माभक्ते चिदा भजा राये अस्मान् ॥ ७ ॥
ऋ० १० । ११२ । १० ।

7. Aim of our eyes be Thou, for we implore Thee, O Bounteous Friend of friends and Lord of treasures. Fight, warrior, strong in truth, fight Thou our battle. Give us our share of undivided riches.

R. X, 112, 10.

त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः ॥ ८ ॥
ऋ० १० । १२० । ३ ।

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8. *Two or Three—i.e.,* whether congregation is or small.

8. The worshippers offer their adoration to Thee whether those propitiators be two or three.

R. X., 120, 3.

विश्वो देवस्य नेतुर्मर्त्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥ ९ ॥

यजु० ४ । ८ ।

9. May every mortal elect the friendship of the guiding God. Each one solicits Him for wealth. Let him seek fame to prosper him.

Yaj. IV., 8.

अभि त्यं देवꣳसवितारमोण्योः कविक्रतु मर्चामि सत्यसवꣳरत्न
धामभि प्रियं मतिं कविम् । ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि
हिरण्यपाणि रमिमीत ॥ १० ॥ यजु० ४ । २५ ।

10. I sing my song of praise to Him, Savitar, pervading earth and heaven, strong with the wisdom of the wise, and the giver of virtuous impulses, bestower of wealth, the well beloved thoughtful Sage. To Him I sing, at whose impulse-the splendid lights shone in heaven. Most wise. the golden handed, hath measured the sky with skilled design.

Yaj. IV., 25.

तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ ११ ॥

यजु० २५ । १८ ।

11. Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, Inspirer of the soul, that He may promote the increase of our wealth. He, our infallible Keeper and Guard and Well-wisher.

Yaj. XXV., 18.

समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम् ।
स पूर्व्यो नूतनमाविवासत् तं वर्तनिरनु वावृत एकमित् पुरु ॥१२॥

अथ० ७ । २१ ।

12. With prayer come all together to the Lord of Heaven. He is the peerless One, far reaching, Guest of men. He, God of ancient times, hath gained a new servant To Him alone is turned the path which all must tread.

Ath. VII., 21.

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति । स्वर्यस्य च केवलं
तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १३ ॥ अथ० १० । ८ । १ ।

13. Worship to loftiest Brahma. Lord of what hath been and what will be, the Ruler of the Universe and the Dispenser of the light in heaven.

Ath. X., 8, 1.

प्राणाय नमो यस्य सर्वमिदं वशे । यो भूतः सर्वस्येश्वरो
यस्मिन्त्सर्वं प्रतिष्ठितम् ॥ १४ ॥ अथ० ११ । ४ । १ ।

14. Homage to Prana, Him who hath dominion over the Universe, who is the Sovereign Lord of all and on whom everything depends.

Ath. XI., 4, 1.

नमस्तेअस्तु पश्यत पश्य मा पश्यत ॥ १५ ॥
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ १६ ॥

अथ० १३ । ४ । ४८ । ४९ ।

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12. *New servant*—a newly-departed spirit. The Mantra is meant to be read at the time of death.

*To Him alone, &c Cf.—*. the similar Muhammadan formula "Innalilla va inna illahi rajaun."

15-16. Worship to Thee whom all behold! Regard me Thou whom all regard, with food and fame and vigour, with the splendour of a Brahman's rank.

Ath. XIII., 4; 48, 49.

त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः । तुभ्य यज्ञो वि तायते तुभ्यं जुह्वति जुह्वतः ॥ १७ ॥

अथ० १७ । १ । १८ ।

17. Indra art Thou, Mahendra art Thou, Thou art the world, the Lord of Life. To Thee is sacrifice performed: worshippers offer gifts to Thee.

Ath. XVII., 1, 18.

# SECTION XV

## RESPONSIVE TO PRAYER.

कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥ १ ॥
ऋ० ८ । ५१ । ७ ।

1. Never art Thou invoked in vain, O Lord, never dost Thou forsake Thy worshipper. But now O Liberal Lord, Thy bounty is poured forth ever more and more.

R. VIII., 51, 7.

यत्रा सुपर्णा अमृतस्य भागमनि विदथाभिस्वरन्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्राविवेश ॥ २ ॥
ऋ० १ । १६४ । २१ ।

2. Where the priests hymn ceaselessly their portion of Amrita and the sacred synods, there is the mighty Keeper of the universe who, wise, hath entered into me the simple.

R., I., 164: 21.

ब्रह्मणस्पते सुयमस्य विश्वहारायः स्याम रथ्योवयस्वतः ।
वीरेषु वीराँउपपृङ्धि नस्त्व यदीशानो ब्रह्मणा वेषि मेहवम् ॥३॥
ऋ० २ । २४ । १५ ।

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1. A prayer to be recited on the occasion of 'thanksgiving.'

2. The Priests--literally fine birds. *Their portion of Amrita*—*i e*.. render thanks for the happiness and light bestowed upon them by God.

3. O Brahmanaspati, when, Thou, Omnipotent, through prayer, listeneth to my call, may we be evermore masters of wealth, well-guided, full of vital strength. Send us heroes on heroes in abundance.

R. 11., 24, 15.

श्रवच्छ्रुतकर्ण ईयते वसूनां नू चिन्नो मर्धिषद्गिरः ।
सद्यश्चिद्यः सहस्राणि शता ददन्नकिर्दित्सन्तमा भिनत् ॥ ४ ॥

ऋ० ७ । ३२ । ५ ।

4. May He whose ear is open hear us. He is asked for wealth. Will He despise our prayer ? Him, who bestows at once a hundred thousand treasures, none shall restrain when He would give.

R. VII, 32, 5.

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं नक्षन्तीदभि वर्धयन्तीः ।
यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गिर्वणमं शं तदस्मै ॥ ५ ॥

ऋ० ६ । ३४ । ३ ।

5. Prayers make way to God and glorify Him, Him whom no prayers and no laudations trouble. For when a hundred or a thousand singers laud Him who loves the song, their praises delight Him.

R. VI, 34, 3.

उपप्रयन्तो ऽध्वरं मन्त्रं वोचेमाग्नये ।
आरे अस्मे च शृणवते ॥ ६ ॥ यजु० ३ । ११ ।

6. Approaching sacrifice, may we pronounce a prayer to Lord of light who heareth us even when afar.

Yaj. III., 11.

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5. *Him .....trouble*—as supposed by some believers in an Impersonal God.

इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा उप मेम आगुः ।
यो दाशुषः सुकृतो हवमेति स नो मुञ्चत्वंहसः ॥ ७ ॥

अ० ४ । २४ । १ ।

7. I think of God, only of Him for ever, foe-destroyer. May these lauds of mine reach Him. He cometh to the calling of the pious worshipper. May He deliver us from grief and trouble.

Ath. IV., 24, 1.

यत् ते नाम सुहवं सुप्रणीतेनुमते अनुमतं सुदानु । तेना नो यज्ञं
पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम् ॥ ८ ॥

अ० ७ । २० । ४ ।

8. Thy name is easy to invoke, good Leader, approved, Anumati ! rich in bounty, source of all boons ! fill up therewith our worship and Blest One, grant us wealth with goodly heroes.

Ath. VII., 20, 4.

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8. *Anumati*—grace personified, God who is the embodiment of grace and favour.

# SECTION XVI.

## PRAYER A COAT OF MAIL.

यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१॥ ऋ० ६।७५।१९।

1. Whoso would hinder and repress us, whether he be a stranger or one of us, may he be discomfited by God. My nearest, closest mail is prayer.

R. VI., 75, 19.

पर्यावर्ते दुष्वप्न्यात् पापात् स्वप्न्यादभूत्याः ।
ब्रह्माहमन्तरं कृण्वे परा स्वप्न मुखाः शुचः ॥ २ ॥

अथ० ७ । १०० ।

2. I turn away from evil dream, from dream of sin, from unrealities I make the prayer mine inmost friend. Hence, torturing dreamy phantasies.

A. VII, 100.

# SECTION XVII.

## EFFICACY OF PRAYER
## AND
## WORSHIP

ऋजुरिच्छंसो वनवद्वनुष्यतो देवयन्निददेवयंतमभ्यसत् ।
सुप्रावी रिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम् ॥१॥
ऋ० २ । २६ । १ ।

1. The righteous singer shall overcome his enemies, and he who serves God subdue the godless man. The devout worshipper shall vanquish the non-worshipper, howsoever invincible, and the sacrificer will share the food of him who does not sacrifice.

R. II., 26, 1.

परि विश्वानि सुधितागने रश्याम मन्मभिः ।
विप्रासो जातवेदसः ॥ २ ॥ ऋ० ३ । ११ । ८ ।

2. From God, by our hymns, we may gain all things that bring happiness, we the votaries of Him who knows all life,

R. III., 11, 8.

त्वदग्ने काव्या त्वन्मनीषा स्तवदुक्था जायन्ते राध्यानि ।
त्वदेति द्रविणं वीर पेशा इत्थाधिये दाशुषे मर्त्याय ॥ ३ ॥
ऋ० ४ । ११ । ३ ।

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1. *Share the food*—by subduing him, the righteous always conquering the unrighteous.

3. From Thee, O Lord of Light, springs poetic wisdom, from Thee come thoughts and hymns of praise that prosper; from Thee flows wealth, with heroes to adorn it, to the true-hearted man who gives oblation.

R. IV., 11, 3.

सखीयतामविता बोधि सखा गृणान इन्द्र स्तुवते वयोधाः ।
वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द्र ॥ ४ ॥

ऋ० ४ । १७ । १८ ।

4. Be helping Friend to those who seek Thy friendship: give life, when lauded, to the singer O Lord, we singers have paid Thee worship exalting Thee with these our sacrifices.

R. IV., 17, 18.

कृणोत्यस्मै वरिवीय इत्थेन्द्राय सोममुशते सुनोति ।
सध्रीचीनेन मनसा विवेनन्तमित्सखायं कृणुते समत्सु ॥ ५ ॥

ऋ० ४ । २४ । ६ ।

5. The Lord comforts the man who with a sincere heart worships Him who is delighted with worship, not disaffected and with devoted spirit. This man He takes to be His friend in times of difficulty.

R. IV., 24, 6.

अग्निस्तु विश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत् पतिं पुत्रं ददाति दाशुषे ॥ ६ ॥

ऋ० ५ । २५ । ५ ।

6. God bestows upon the worshipper a son, the best, of the highest fame, of deep devotion, of an unconquerable spirit and the bringer of glory to his parents.

R. V., 25, 5.

ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन् ।
वावन्धि यज्यूँरुत तेपु धेह्योजो जनेपु येपु ते स्याम ॥ ७ ॥
ऋ० ५ । ३१ । १३ ।

7. Let mortals, who were happy still be happy; let them not come to sorrow, O Immortal! Love Thou the pious, and to these Thy people,—with whom may we be numbered—give Thou vigour.

R. V., 31, 13.

ईजे यज्ञेभिः शशमे शमीभिर्ऋधद्वारायाग्नये ददाश ।
एवा चन तं यशसामजुष्टिर्नांहो मर्तं नशते न प्रदृप्तिः ॥ ८ ॥
ऋ० ६ । ३ । २ ।

8. He hath paid sacrifice, toiled in worship and offered gifts to wealth-increasing God, Him the displeasure of the bigwigs moves not; outrage and scorn affect not such a mortal.

R. VI., 3, 2.

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्व्य इषं वुरीतावसे ॥ ९ ॥ ऋ० ६ । १४ । १ ।

9. Whoso by his hymns hath made his thought and service dear to God, that mortal becomes distinguished as first among men, and is laden with riches.

R. VI., 14, 1.

एते द्युम्नेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतक्षन् ।
प्रयेविशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीधयन्नृतस्य ॥१०॥
ऋ० ७ । ७ । ६ ।

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9. *That mortal......men.*—This is according to Wilson, Griffith translates this part as 'That mortal eats before the rest.' The idea is evidently the same.

10. Those manly persons, who sing with skill the hymn of adoration, have surpassed all in glory, who listening have advanced the people's welfare and who are glorifiers of this Source of truth.

R. VII., 7, 6.

नू चित्स भ्रेषते जनो न रेषन्मनो वो अस्य घोरमाविवासात् ।
यज्ञैर्य इन्द्रे दधते दुवांसि क्षयत्स रायऋतपा ऋतेजाः ॥ ११ ॥

ऋ० ७ । २० । ६ ।

11. The people falter not, nor suffer sorrow, who win themselves God's mighty spirit. He who with sacrifice worships Him is lord of wealth, law-born and law-protector.

R. VII., 20, 6.

नू मर्तो दयते सनिष्यन्यो विष्णव उरुगायाय दाशत् ।
प्र यः सत्राचा मनसा यजात एतावन्तं नर्यमाविवासात् ॥१२॥

ऋ० ७ । १०० । १ ।

12. Never doth the man repent, who seeking welfare dedicates to the all-pervading Vishnu. He who adores Him with all his spirit, wins so great a Benefactor to himself.

R. VII., 100, 1.

ऊर्ध्वा हि ते दिवे दिवे सहस्रा सूनृता शता ।
जरितृभ्यो विमन्हते ॥१३॥ ऋ० ८.। ४५ । १२ ।

13. Thine exalted excellence gives to Thy worshippers each day, hundreds and thousands of Thy boons.

R. VIII., 45, 12.

त्वं रयिं पुरुवीरमग्ने दाशुषे मर्ताय । प्र णो नय वस्योअच्छ ॥१४

ऋ० ८ । ७१ । ६ ।

14. Riches with many heroes Thou bestowest upon Thy worshipper. Lead us on to higher bliss.

R. VIII., 71, 6.

स्वयं कविर्विधर्तरि विप्राय रत्न मिच्छति ।
यदी मर्मृज्यते धियः ॥१५॥ ऋ० ९ । ४७ । ४ ।

15. Seer and Sustainer, He Himself desireth riches for the sage when he sings his beautiful songs of praise.

R. IX., 47, 4.

त्वां जना ममसत्येष्विन्द्र सन्तस्थाना वि ह्वयन्ते समीके ।
अत्रा युजं कृणुते यो हविष्मान्नासुन्वता सख्यं वष्टि शूरः ॥१६॥
ऋ० १० । ४२ । ४ ।

16. Standing in battle, for their rights, together, the people, O Lord, invoke Thee in the battle. The mighty Lord makes a comrade of him who dedicates. With him, who does not sacrifice, He seeks no friendship.

R. X., 42, 4

अवा नु कं ज्यायान् यज्ञवनसो महीं त ओमात्रांकृष्टयो विदुः ।
असो नु कमजरो वर्धाश्च विश्वेदेता सवना तूतुमाकृषे ॥१७॥
ऋ० १० । ५० । ५ ।

17. Help now, as Highest, those who toil at sacrifice: well do the people know Thy great protecting might. Giver of success, Thou shalt be Everlasting. Yea for all these offerings Thou bestowest strength.

R. X., 50, 5.

अव नो वृजिना शिशोह्यचा वनेमानृचः ।
नाब्रह्मा यज्ञ ऋधग्जोषति त्वे ॥१८॥
ऋ० १० । १०५ । ८ ।

18. Grind off our sins, with song will we conquer the men who sing no hymns. Thou art not pleased with sacrifice not accompanied with prayer.

R. X., 105, 8.

श्रदस्मै नरो वचसे दधातन यदाशीर्दा दम्पती वाममश्नुतः ।
पुमान् पुत्रो जायते विन्दते वस्वधा विश्वाहारप एधते गृहे ॥१९॥

यजु० ८ । ५ ।

19. To this mine utterance, O ye men, give credence. What good the man and wife obtain by praying ?

A manly son is born and gathers riches, and thrives for ever sinless in the dwelling.

Yaj. VIII., 5.

मा त इन्द्र ते वयं तुराषाडयुक्तासो अब्रह्मता वि दसाम ॥२०॥

यजु० १० । २२ ।

20. Let us not, Conqueror of might, fail to obtoin Thee through lack of prayer.

Yaj. X., 22.

पृथिऽव्यामग्नये समनमन्त्स आर्ध्नोत् ।
यथा पृथिऽव्यामग्नये समनमन्नेवा मह्यं संनमः सं नमंतु ॥२१॥

अथ० ४ । ३९ । १।

21. God in this world hath had mine homage. May He bless me. As I have bowed down to him, so let the favouring graces bow them down before me.

Ath. IV., 39, 1.

# SECTION XVIII

## POWER OF SACRIFICE.

देवानामुत्क्रमणमसि ॥१॥ यजु० ७ । २६ ।

1. Thou (sacrifice) art the ladder by which the gods ascended.

Yaj. VII., 26.

यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये ।
यदेनश्चकृमा वयमिदन्तदव यजामहे स्वाहा ॥२॥

यजु० ३ । ४५ ।

2. We expiate by sacrifice each sinful act that we have done, whether in habitation or in wilderness, in company of corporeal sense, Svaha !

Yaj. III., 45.

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि
पितृकृतस्यैनसोऽवयजनमस्यात्मकृतस्यैनसोऽवयजनमस्येनस
एनसोऽवयजनमसि । यच्चाहमेनो विद्वांश्चकार यच्चाविद्वांस्तस्य
सर्वस्यैनसोऽवयजनमसि ॥३॥ यजु० ८ । १३

3. Of sin against the gods thou art atonement, of sin against mankind thou art atonement. For sin against the fathers thou atonest. Of sin against oneself thou art atonement. Of every sort of sin thou art atonement. The sin that I have committed unconsciously, of all that wickedness thou art atonement.

Yaj. VIII., 13.

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पता
ꣳश्रोत्रं यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् ।
प्रजापतेः प्रजा अभूम स्वर्देवा अगन्माऽमृता अभूम ॥४॥
यजु० ९ । २१ ।

4. May life succeed through sacrifice, may life-breath thrive by sacrifice. May the eye thrive by sacrifice. May the ear thrive by sacrifice. May the back thrive by sacrifice. May sacrifice thrive by sacrifice. We have become the children of Prajapati. Ye goodfolks, we have gone to heaven! We have become immortal.

Yaj. IX., 21.

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे
क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे
स्वश्च मे यज्ञेन कल्पन्ताम् ॥५॥ यजु० । १८ । १

5. May my strength and my gain, my inclination, and my influence, my thought and my intellect, my praise and my renown, my light and my heaven prosper by sacrifice!

Yaj. XVIII., 1.

प्राणश्च मे ऽपानश्च मे व्यानश्च मे ऽसुश्च मे चित्तं च मे
आधीतं च मे वाक् च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे
दक्षश्च मे बलं च मे यज्ञेन कल्पन्ताम् ॥६॥ यजु० १८ । २ ।

6. May my breathing and my out-breath, my through breathing and my vital spirit, my thought and my reflection,

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5. These Mantras of Yaju. XVIII. are some of those employed at the performance of the ceremony called Vasordhari, *viz*, the stream or Shower of riches. Four hundred *havis* or oblations of clarified butter are given by the sacrificer while the Adhvaryu recites these Mantras.

my voice and my mind, my eyes and my ears, my ability and my powers prosper by sacrifice !

Yaj. XVIII., 2

ओजश्च मे सहश्च म आत्माच मे तनूश्च मे शर्मच मे वर्मच
मे ऽङ्गानि च मे ऽस्थीनि च मे परू ँषि च मे शरीराणि च
मे आयुश्च मे जरा च मे यज्ञेन कल्पन्ताम् ॥७॥ यजु० १८ । ३

7. May my energy and my force, my soul and my body, my shelter and my shield, my limbs and my bones. my joints and my members, my life and my old age prosper by sacrifice !

Yaj. XVIII., 3.

ज्यैष्ठ्यं च मे आधिपत्यं च मे मन्युश्च मे भामश्च मे ऽमश्च मे
ऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे
वर्षिमा च मे द्राघिमा च मे वृद्धं च मे वृद्धिश्च मे यज्ञेन
कल्पन्ताम् ॥८॥ यजु १८ । ४ ।

8. May my pre-eminence and my over-lordship, my wrath and my rage, my violence and my impetuosity, my victorious power and my height and my length and my increase and my improvement prosper by sacrifice !

Yaj. XVIII. 4.

सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे विश्वं च मे
महश्च मे क्रीड़ा च मे मोदश्च मे जातं च मे जनिष्यमाणंच मे
सूक्तं च मे सुकृतं च मे यज्ञेन कल्पन्ताम् ॥९॥ यजु० १८ । ५ ।

9. May my truth and my faith, my cattle and my wealth, my goods and my pleasure, my play and my enjoyment, my children and my future children, my devotion and my piety prosper by sacrifice !

Yaj. XVIII., 5.

ऋतं च मे ऽमृतं च मे ऽयक्ष्मं च मे ऽनामयच्च मे जीवातुश्च
मे दीर्घायुत्वं च मे ऽनमित्रं च मे ऽभय च मे सुखं च मे शयनं
च मे सूषाश्च मे सुदिनं च मे यज्ञेन कल्पन्ताम् ॥१०॥
यजु० १८ । ६ ।

10. May my religious rite and my immortality, my freedom from consumption and all other disease, my life and my longevity, my freedom from enemies and from danger, my happiness and my rest, my fair dawn and my fair day prosper by sacrifice.
Yaj. XVIII., 6.

यन्ता च मे धर्ता च मे क्षेमश्चमे धृतिश्च मे विश्वं च मे महश्च मे
सविच्च मे ज्ञात्रं च मे सूश्चमे प्रसूश्च मे सीरं च मे लयश्च मे यज्ञेन
कल्पन्ताम् ॥ ११ ॥ यजु० १८ । ७ ।

11. May my controller and my supporter, my security and my firmness, my goods and my pleasure, my knowledge and my understanding, my begetting and my propagation, my plough and my harrow prosper by sacrifice !
Yaj. XVIII., 7.

शं च मे मयश्च मे प्रियं च मे ऽनुकामश्च मे कामश्च मे सौमनसश्च
मे भगश्च मे द्रविणं च मे भद्रं च मे श्रेयश्च मे वसीयश्च मे यशश्च
मे यज्ञेन कल्पन्ताम् ॥ १२ ॥ यजु० १८ । ८ ।

12. May my welfare and my comfort, what I hold dear and what I desire, my love and my gratification, my enjoyment and my substance, my happiness and my felicity, my higher bliss and my fame prosper by sacrifice !
Yaj. XVIII., 8.

ऊर्क् च मे सूनृताच मे पयश्च मे रसश्च मे घृतं च मे मधु च मे
सग्धिश्च मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जेत्रंश्च मे

औद्भिद्यं च मे यज्ञेन कल्पन्ताम् ॥ १३ ॥ यजु० १८ । ९ ।

13. May my vigour and my pleasantness, my milk and my sap, my butter and my honey, my eating and drinking in company, my ploughing and my husbandry, my superiority and my pre-eminence prosper by sacrifice !

Yaj. XVIII., 9.

रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु च मे प्रभु च मे पूर्णं च मे कुयवं च मेऽक्षितं च मेऽन्नं च मेऽक्षुच्च मे यज्ञेन कल्पन्ताम् ॥ १४ ॥ यजु० १८ । १० ।

14. May my wealth and my property, my growth and prosperity, my pervading power and my lordship, my abundance and profusion, my bad harvest and my good harvest, my food and my satiety prosper by sacrifice !

Yaj. XVIII., 10.

वित्तं च मे वेद्यं च मे भूतं च मे भविष्यच्च मे सुगं च मे सुपथ्यं च मे ऋद्धं च मे ऋद्धिश्च मे क्लृप्तं च मे क्लृप्तिश्च मे मतिश्च मे सुमतिश्च मे यज्ञेन कल्पन्ताम् ॥ १५ ॥ यजु० १८ । ११ ।

15. May my gain and my future gain, what I have and what I shall have, my good road and my good path, my success and my succeeding, my achievement and my invention, my thought and my good counsel prosper by sacrifice !

Yaj. XVIII., 11.

व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे प्रियङ्गवश्च मेऽणवश्च मे श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे यज्ञेन कल्पन्ताम् ॥१६॥

यजु० १८ । १२ ।

16. May my rice-plants and my barley, my beans and

my sesamum, my kidney-beans and my vetches, my millet and other small corns, my wheat and my lentils prosper by sacrifice !

Yaj. XVIII., 12.

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च मेऽयश्च मे श्यामश्च मे लोहश्च मे सीसश्च मे त्रपु च मे यज्ञेन कल्पन्ताम् ॥१७॥ यजु० १८ । १३

17. May my stone and my clay, my hills and my mountains, my pebbles and my trees, my gold and my bronze, my copper and my iron, my lead and my tin prosper by sacrifice !

Yaj. XVIII., 13.

अग्निश्च मे आपश्च मे वीरुधश्च मे ओषधयश्च मे कृष्टपच्याश्च मेऽकृष्टपच्याश्च मे ग्राम्याश्च मे पशव आरण्याश्च मे वित्तञ्च मे वित्तिश्च मे भूतंच मे भूतिश्च मे यज्ञेन कल्पन्ताम् ॥१८॥

यजु० १८ । १४

18. May my fire and my water, my creepers and my plants, and my fruit-plants of culture and my fruit-plants of wild growth, my domestic animals and my wild animals, my substance and my future substance, my belongings and my power prosper by sacrifice !

Yaj. XVIII., 14.

वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च मेऽअर्थश्च मे एमश्च मे इत्या च मे गतिश्च मे यज्ञेन कल्पन्ताम् ॥१९॥

यजु० १८ । १५

19. May my treasure and my dwelling, my religious

service and my ability to perform it, my object and my course, my way and my going prosper by sacrifice !

Yaj. XVIII., 15.

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा-यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताꣳ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक्च साम च बृहच्च रथन्तरच । स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा ॥ २० ॥

यजुः १८ । २९ ।

20. May life succeed through sacrifice. May life-breath thrive by sacrifice. May the eye and the ear, the voice and the mind thrive by sacrifice. May Vedic lore thrive by sacrifice. May light succeed by sacrifice. May heaven succeed by sacrifice. May sacrifice thrive by sacrifice, and laud and sacrificial text and and verse of praise and Sama Chant, the Brihat and Rathantara.

Ye good folks, we have gone to light, we have become the children of Prajapati. We have become immortal.

Yaj. XVIII., 29.

इदं हविःप्रजननं मे अस्तुदशवीरꣳ सर्वगणꣳ स्वस्तये । आत्मसनि प्रजासनि पशुसनि लोकसन्यभयसनि । अग्निः प्रजाँ बहुलां मे करोत्वन्न पयो रेतोऽस्मासु धत्त ॥ २१ ॥

यजु॰ १९ । ४८

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20. *Brihat and Rathantara*—varieties of Sama verses.

21. Hear this my sacrifice, bring me store of children with full ten brave sons: for welfare—winning life, winning offspring, winning cattle, winning this world of ours, and peace and safety. May God make my progeny abundant and confer food and milk and manly vigour.

Yaj. XIX, 48.

यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्ये यदेनश्चकृमा
वयं यदेकस्याधि धर्मणि तस्यावयजनमासि ॥ २२ ॥

यजु० २०, १७ ॥

22. Each fault in village or in wild, in a Sabha or by any organ, each sinful act that we have done to Sudra or Arya or to either's disadvantage, even of that sin thou art the expiation.

Yaj. XX., 17.

सुनावमारुहेयमस्रवन्तीमनागसम् । शतारित्राꣳस्वस्तये ॥ २३ ॥

यजु० ॥ २१, ७ ॥

28. May I ascend for weal the goodly ship, free from defect that leaketh not, moved by a hundred oars.

Yaj. XXI., 7.

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23. *The goodly ship*—sacrifice which bears us beyond this world to heaven—Griffith.

*Hundred oars*—verses of praise and chanted hymns—Griffith.

# SECTION XIX

## IMPORTANCE OF LAW.

सुगः पन्था अनृक्षर आदित्यास ऋतं यते । नात्रावखादो
अस्ति वः ॥ १ ॥ ऋ० १, ४१, ४ ॥

1. Thornless, O Lord of Glory, is the path for him who seeks the law, with him there is naught to anger Thee.

R. I., 41, 4.

त्वं सोम महे भगं त्वं यून ऋतायते । दक्षं दधासि जीवसे ॥ २ ॥

ऋ० १, ९१, ७ ॥

2. To him who keeps the law, both old and young, Thou givest happiness and energy that he may live well.

R. I., 91, 7

ऋतस्य रश्मिमनुयच्छमाना भद्रम्भद्रं क्रतुमस्मासुधेहि । उषो
नोअद्य सुहवा व्युच्छास्मासु रायो मघवत्सु च स्युः ॥ ३ ॥

ऋ० १, १२३, १३ ॥

3. Obedient to the rule of law Eternai, give us each thought that more and more shall bless us. Shine Thou on us to-day, bright One, swift to listen. With us be riches and with chiefs who worship.

R. I., 123, 1·3

त्वं विश्वस्माद् भुवनात्पासि धर्मणासुर्यात्पासि धर्मणा ॥ ४ ॥

ऋ० १, १३४, ५ ॥

4. Thou, by Thy Law, protectest us from every world, yea from the world of highest gods.

R I., 134, 5.

प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥५॥
ऋ० ३, ५९. २ ॥

5. Foremost be he who gives charity in thy name, O Lord, who strives to keep Thy sacred Law. He, whom Thou helpest is never slain or conquered, on him from near and far falls no affliction.

R. III., 59, 2.

अनमीवास इळ्या मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥ ६ ॥
ऋ० ३ । ५९ । ३

6. Joying in honest food and free from sickness, with knees bent lowly on the earth's broad surface, following closely the divine laws. May we remain in God's gracious favour.

R. III., 59, 3.

ऋतं वोचे नमसा पृच्छयमानस्तवाशसा जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्ध विश्वं दिवि यदु द्रविणं यत्पृथिव्याम् ॥ ७ ॥
ऋ० ४ । ५ । ११

7. With reverence I declare the Law, O Lord whatever is, exists by Thine order, thou upholder of all living beings. Of this, whatever it be, Thou art the Sovran; yea, of all the wealth that is in earth and heaven.

R. IV., 5, 11.

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।
तस्य व्रतानि न मिनन्ति धीराः ॥ ८ ॥ ऋ० ७ । ३१ । ११

8. The singers have offered prayer and praise to the almighty, the sublime, the far-pervading. The sages never violate His laws.

R. VII., 31, 11.

ऋतावान ऋतजाता ऋतावृधो घोरासो अनृतद्विषः तेषां वः
सुम्ने सुच्छर्दिष्टमे नरः स्याम ये च सूरयः ॥ ९ ॥

ऋ० ७ । ६६ । १३

9. True to Law, born in Law, the strengtheners of Law, terrible, haters of falsehood, in the protection of our benevolent and all pervading Lord, which is the best defence, may we men and our princes dwell.

R. VII., 66, 13.

विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निमीळे स उ
श्रवत् ॥ १० ॥ ऋ० ८ । ४३ । २४

10. I pray to the source of light, King of men, the wonderful, the President of holy Laws: may He listen.

R. VIII, 43. 24

आ यन्मा वेना अरुहन्नृतस्यँ एकमासीनं हर्यतस्य पृष्ठे । मनश्चिन्मे
हृद आ प्रत्यवोचदचिक्रदञ्छिशुमन्तः सखायः ॥ ११ ॥

ऋ० ८ । १०० । ५

11. When the Law's lovers mounted and approached me as I sat alone on the dear sky's summit, then spoke my spirit to the heart within me, "My friends have cried unto me with their children."

R. VIII, 100, 5.

परि चिन्मर्तो द्रविणं ममन्यादृतस्य पथा नमस विवासेत् । उत
स्वेन क्रतुना संवदेत श्रेयांसं दक्षं मनसा जगृभ्यात् ॥ १३ ॥

ऋ० १० । ३१ । २

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11. Represented as spoken by God directly.

12. A man should think on wealth and strive to win it by adoration on the path of Order, guide himself with his own mental insight and grasp still nobler vigour with his spirit.

R. X. 31, 2.

न देवानामति व्रतं शतात्मा चन जीवति । तथायुजा वावृते ॥ १३ ॥ ऋ० १० । ३३ । ९

13. None lives, even had he a hundred lives, beyond the statute of God. So am I parted from my friend.

R. X. 33, 9.

अरिष्टः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मणस्परि । यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता स्वस्तये ॥१४॥

ऋ० १० । ६३ । १३

14. Following the Law, every mortal thrives and spreads in progeny, untouched by any evil, whom Thou with Thy good guidance, O Lord, lead safely through all his pain and grief to happiness.

R. X. 63, 13.

वयमिन्द्र त्वायवः सखित्वमारभामहे । ऋतस्य नः पथा नयाति विश्वानि दुरिता नभन्तामन्यकेषां ज्याका अधिधन्वसु ॥ १५ ॥

ऋ० १० । १३३ । ६

15. Close to Thy friendship do we cling, O Lord, and depend on Thee. Lead us beyond all pain and grief along the path of holy Law.

R. X., 133, 6.

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13. A nice formula to be recited at the death of a friend.

नकिर्देवा मिनीमसि नकिरा योपयामसि मन्त्रश्रुत्यं चरामसि ।
पक्षेभिरपिकक्षेभिरत्राभि संरभामहे ॥१६॥ ऋ० १० । १३४ । ७

16. Never, O God, do we offend, nor are we ever obstinate. We do as holy texts command. Fast we clasp and cling to Thee, cling to Thy sides, under Thy arms.

R. X., 134, 7

ध्रुवा असदन्नृतस्य योनौ ता ॥ १७ ॥ यजु० २ । ६

17. They have sat down in safety in the lap of Law.

Yaj. II., 6.

उपहूतो वाचस्पतिरुपास्मान् वाचस्पतिर्ह्वयताम् । सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि ॥ १८ ॥ अथ० १ । १ । ४

18. The Lord of speech hath been invoked : May He invite us in return. May we adhere to sacred law. Never may I be reft thereof.

Ath. I.. 1, 4.

महीमू षु मातरं सुव्रतानामृतस्य पत्नीमवसे हवामहे ।
तुविक्षत्रामजरन्तीमुरूचीं सुशर्माणमदितिं सुप्रणीतिम् ॥ १९ ॥
अ० ७ । ६ । २

19. We call for help the Queen of Law and Order, great Mother of all those whose ways are righteous, far-spread, unwasting, strong in her dominion, Aditi wisely leading, well-protecting.

Ath. VII., 6, 2.

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17. Shows the necessity and efficacy of law for the maintenance of public peace and safety.

19. *Aditi*—the power which controls the universe and from which no sin is hidden—Griffith.

# SECTION XX.

## CREATION.*

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परोयत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ १ ॥

1. There was then neither non-existent, nor existent, no realm of air, no sky beyond it. What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेक तस्माद्धान्यन्न परः किं चनास ॥ २ ॥

2. Death was not then, nor was there aught immortal, no sign was there, the day's and night's divider. That one Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

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*See the Introduction, '*Creation*'

1. *Then*—in the beginning.

*Non-existent—Asat*—what does not actually exist, but has the potentiality of existence. An Indian commentator quoted by Griffith, says, "There was a certain unapparent condition, which from the absence of distinctness was not an 'entity,' while from its being the instrument of the world's production, it was not a non-entity."

2. *That one thing*—the single primordial substance, the Mahattatva, the unit out of which the universe was developed. *Cf.* R. I. 164—Griffith. '*That one thing*' may also refer to God.

तम आसीत् तमसा गूळ्हमग्रे ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छयेनाभ्वपिहितं यदसीत्तपसस्तन्महिना जायतैकम् ॥ ३ ॥

3. Darkness there was, at first enveloped in thick darkness, this all was indiscriminated chaos. All that existed then was void and formless : by the great power of *tapas* was born that unit.

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥

ऋ० १० । १२९ । १·४

4. Thereafter rose Desire in the beginning, Desire the primeval seed and germ of spirit. Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

R. X. 129, 1-4

आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्ती रग्निम् । ततो
देवानां समवर्ततासुरेकः ॥ ५ ॥ ऋ १० । १२१ । ७

5. What time the mighty waters came, containing the universal germ, producing heat, then sprang the god's one spirit into being.

R. X. 121, 7.

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3. *Tapas*—heat. M. Burnouf, in *La Science des Religions, pp.* 207. ff. has shown how warmth was regarded by the Aryas as the principle explaining movement, life and thought.—Griffith.

4. *Desire—kama,* Eros or Love.—Griffith.

5. *Cf.* 'The waters, they received that germ primeval wherein the gods were all gathered together. It rested set upon the unborn's navel, that one wherein abide all things existing."

R. X. 82, 6.

***Universal Germ*****—Virat,** in its unmanifested condition; the Divine force which afterwards manifested itself in the form of this universe.

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत । ततो रात्र्यजायत ततः
समुद्रो अर्णवः ॥ समुद्रादर्णवापधि संवत् सरो अजाय । आहोरा-
त्राणि विदधद्विश्वस्य मिषतोवशी ॥
सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् । दिवं च पृथिवीं
चान्तरिक्षमथो स्वः ॥ ६-८ ॥

ऋ० १० । १९० । १-३ ।

6, 8. From fervour kindled to its height. Eternal Law and Truth were born. Then was the night produced and thence the billowy flood of sea arose.

From that billowy flood of sea, the year was produced. Ordainer of the day and night, Lord over all who close the eye, the great Creator then formed, in due order, sun and moon. He formed in order heaven and earth, the regions of the air and light.

R. X. 190, 1-3.

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*God's one spirit—Hiranyagarbha*, *i, e.*, God as containing within Himself the primordial substance ( waters ) which, in a way, made Him manifest.

6, 8. *Fervour—tapas*, the act of reflection or, so to say, of Divine Deliberation from which proceeded creation.

*The Night*—the period during which all creation lay in the nebular or unformed condition. *Cf.*

there was darkness enveloped in thick darkness in the beginning.
R. X. 129, 3.

*Billowy flood of sea*—the primordial substance, as elsewhere.

*The year*—The cyclic motion in the *Mahattatva* or the primordial substance.

*In due order*—according to Swami Sankaracharya and Swami Dayananda Saraswati, 'as He had produced them in the previous cycle of creation.'

ब्रह्मणस्पतिरेता संकर्मार इवाधमत् । देवानां पूर्व्ये युगे ऽसतः सदजायत ।। ९ ।।
ऋ० १० । ७२ । २

9. These Brahmanaspati, produced as it were with blast and smelting like a smith. Existence sprang from non-existence when various powers of Nature manifested themselves for the first time.

R. X. 72, 2.

भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त । अदिते र्दक्षो अजायत दक्षाद्वदितिः परि ।।१०।।
ऋ० १० । ७२ । ४

10. Earth sprang from the Productive Power. The regions from the earth were born. Force was born of the Infinite Being, and infinite creation was born of this Force.

R. X. 72, 4.

पश्चेदमन्यदभवद्यजत्रममर्त्यस्य भुवनस्य भूना ।। ११ ।।
ऋ० १० । १४९ । ३

11. Then with a full crowd of immortal beings, this other realm came later, high and holy. R. X. 149,3.

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9. *These*—all beings.

*Existence*—The manifest creation called व्यक्त ( Vyakta ) in Sanskrit.

or

*Non-Existence*—अव्यक्त avyakta, (not-manifest) the reference must evidently be to the unmanifested or nebular state of the universe.

10. *Force &c*—Literally Daksha was born of aditi and aditi was born of Daksha. According to Macdonell, as well as Griffith, Aditi is Infinity or the Infinite, and Daksha is Force or Power personified. Adity in the first place must mean the Infinite Being as Griffith has elsewhere translated it and in the second place earth or infinity, *i. e.* the infinite creation.

11. *This other realm*—that stage of Evolution when man ( immortal being, high and holy ) appeared on the stage of existence. This Explanation, it should be remembered, is rather conjectural and may not be taken as final.

# SECTION XXI

## WOMAN AND MARRIAGE.

### Man's Companion.

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ॥ १ ॥
ऋ० १० । ८५ । ३६

1. I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.

R. X. 85, 36.

तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या वपन्ति । ॥ २ ॥
ऋ० १० । ८५ । ३७

2. Send her on O God, as most auspicious, who shall be the sharer of my pleasures.

R. X. 85, 37.

इहेमाविन्द्र सं नुद चक्रवाकेव दंपती । प्रजयैनौ स्वस्तकौ
विश्वमायुर्व्यश्नुताम् ॥ ३ ॥ अथ० १४ । २१ ६४

3. Join Thou this couple O God like the Chakravak and his male. May they attain to full old age with children in their happy homes.

Ath. XIV, 2, 64.

इहैव स्तं मा वि यौष्टं विश्वमापुर्व्यश्नुतम् । क्रीळन्तौ पुत्रौर्नप्तृभिर्मोदमानौ
स्वे गृहे ॥ ४ ॥ ऋ० १० । ८५ । ४२

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1, 2. Addressed by the bridegroom to the bride.

3, 4. Benediction to be pronounced of a newly-married couple. *Chakravak*:—Ruddy goose, male and female, regarded as the pattern of conjugal love.

4. Be ye not parted; dwell ye here; reach the full term of human life. With sons and grand-sons, sport and play, rejoicing in your abode.

R. X. 85, 42.

अमोहमस्मि सा त्वं सामाहमस्म्यृक्त्वं द्यौरहं पृथिवी त्वम् ।
ताविह संभवाव प्रजामा जनयावहै । ॥ ५ ॥ अथ० १४।२ १७१

5. I am this man, that dame art thou, I am the psalm and thou the verse, I am the heaven and thou the earth, so will we dwell together here, parents of children yet to be.

Ath. XIV, 2, 71.

अक्ष्यौ नौ मधुसंकाशे अनीकं नौ समञ्जनम् । अन्तः कृणुष्व
मां हृदि मन इन्नौ सहासति ॥ ६ ॥ अथ० ७ । ३६

6. Sweet are the glances of our eyes, our faces are as smooth as balm. Within thy bosom harbour me; one spirit dwell in both of us.

Ath. VII, 36.

अभित्वा मनुजातेन दधामि मम वाससा । यथासो मम केवलो
नान्यासां कीर्तयाश्चन ॥ ७ ॥ अथ० ७ । ३७

7. With this my robe, inherited from Manu, I envelope thee, so that thou mayst be all mine own and give no thought to other dames.

Ath. VII, 37.

### COMPANION IN DEVOTION.*

वृहद्वयो वृहते तुभ्यमग्ने धियाजुरो मिथुनासः सचन्त ॥८॥
ऋ० ५ । ४३ । १५

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5, 6. Uttered by the bridegroom.

7. Spoken by the bride. *Robe inherited from Manu.*—The father of mankind, Man, the old German Manus with reference of the great antiquity of the custom.—Griffith.

The Mantras quoted in this sub-section show that Vedic

8. Great vital power is Thine, O God, pairs waxing old in their devotion seek Thee.

R. V, 43, 15.

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निः सृजः ।
सक्षन्त इन्द्र निः सृजः ॥ ९ ॥ ऋ० १ । १३१ । ३

9. Couples desirous of Thine aid are storming Thee, pouring their presents forth to win a stall of kine, pouring gifts, O God seeking Thee.

R. I, 131, 3.

या दम्पती समनसा सुनुत आ च धावतः । देवासो नित्याशिरा
॥ १० ॥ ऋ० ८ । ३१ । ५

10. O God, with constant draught of milk, husband and wife wlth one accord ress out and wash the soma juice, *i. e.*, perform the sacrifice.

R. VIII, 31, 5.

वीतिहोत्रा कृतद्वसु दशस्यन्तामृतायकम् । समूधो रोमशं हतो
देवेषु कृणुतो दुवः ॥ ११ ॥ ऋ० ८ । ३१ । ९

11. Serving the Immortal One with gifts of sacrificial meal and wealth, they satisfy the claims of love and pay due reverence to God.

R. VIII, 31, 9,

### FOR PROPAGATION.

आत्मन्वत्युर्वरा नारीयमागन् तस्यां नरो वपत बीजमस्याम् ।
सा वः प्रजां जनयद् वक्षणाभ्यो बिभ्रती दुग्धमृषभस्य रेतः ॥१२॥
अ० १४ । २ । १४

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rites cannot be properly performed unless the wife joins the husband. We read in Ramayana that Sita being in exile, her gold image was placed by Rama's side when he performed the Asvamedha sacrifice.

12. This dame hath come, an animated cornfield : there sow, thou man, the seed of future harvest. She from her teeming side shall bear thee children and feed them from the fountain of her bosom.

Ath. XIV, 2, 14.

प्रति तिष्ट विराडसि विष्णुरिवेह सरस्वति ॥ १३ ॥

अथ० १४ । २ । १५

### BORN TO RULE.

13. Take thou thy stand, a Queen art thou like Vishnu, here, Sarasvati !

Ath. XIV, 2, 15.

गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि ॥ १४ ॥

ऋ० १० । ८५ । २६

14. Go to the house, to be the household's mistress and speak as lady in thy house.

R. X, 85, 26.

सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव । ननान्दरि सम्राज्ञी भव
सम्राज्ञी अधिदेवृषु ॥ १५ ॥ ऋ० १० । ८५ । ४६

15. Over thy husband's father and thy husband's mother bear full sway. Over the sister of thy lord, over his brothers, rule supreme.

R. X, 85, 46.

अहं वदामि नेत् त्वं सभायामह त्वं वेद । ममेदसस्त्वं केवलो
नान्यासां कीर्तयाश्चन ॥ १६ ॥ अर्थ० ७ । ३८ । ४

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12. Marriage is meant for the propagation of species, not merely for the gratification of carnal desires.

*Sarasvati:*—The bride complimentarily so-called.

*Here:*—In the house. The wife being destined to rule the household. The sphere of the husband's work is the Parliament council, Sabha, Anjuman or Samaja.

16. I am the speaker here, not thou : Speak thou where the assembly meet. Thou shalt be mine and only mine and never mention other dames.

Ath. VII, 38, 4.

### VIRTUE AND BEAUTY.

कियती योषा मर्यतो वधूयोः परिप्रीता पन्यसा वार्येण । भद्रा
वधूर्भवति यत्सुपेशाः स्वयं सा मित्रं वनुते जने चित् ॥ १८ ॥

ऋ० १० २७ । १२

17. How many a maid is pleasing to the suitor who fain would marry her for splendid riches ?

If the girl be both good and fair of features she finds herself a friend among the people.

R. X, 27, 12

विया जानाति जसुरिं वि तृष्यन्त वि कोमिनम् देवत्रा कृणुते
मनः ॥ १८ ॥ ऋ० ५ । ६१ । ७

18 She who takes care of the weak and worn, the thirsty and the needy, sets her mind upon God.

R. V, 61, 7.

### HUSBAND-HATERS—HELL-CREATORS.

उत त्वा स्त्री शशीयसी पुंसो भवतिवस्यसी । अदेवत्रादराधसः
॥ १९ ॥ ऋ० ५ । ६१ । ६

19. Yea ! many a woman is more firm and better than the man who turns away from God and offers no worship

R. V, 61, 6

अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।
पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरं ॥ २० ॥

ऋ० ४ । ५ । ५

20. Like youthful women, without brothers to take care of them straying as those hating their lords, of evil conduct,

they who are full of sin, untrue. unfaithful, have engendered this abysmal station.

R. IV, 5, 5.

### EXHORTATION TO WOMEN.

सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः ।
स्योना श्वश्र्वै प्र गृहान् विशेमान् ॥२१॥ अथ० १४ । २ । २६

21. Bliss-bringer, furthering thy household's welfare, dear, gladdening thy husband and her father, enter this home, mild to thy husband's mother.

Ath. XIV, 2, 26.

स्योनाभव श्वशुरेभ्यः स्योना पत्ये गृहेभ्यः । स्योनास्यै सर्वस्यै
विशे स्योना पुष्टायैषां भव ॥ २२ ॥ अथ० १४ । २ । २७

22. Be pleasant to thy husband's father, sweet to thy husband and lord. To all their family be gentle, and favour these men's prosperity.

Ath. XIV, 2, 27.

इन्द्राणीव सुबुधा बुध्यमाना ज्योतिरग्रा उषसः प्रति जागरासि
॥ २३ ॥ अथ० १४ । २ । ३१

23. Watchful and understanding like Indrani, wake thou before the earliest light of morning.

Ath. XIV, 2, 31.

### WIDOW MARRIAGE.

या पूर्वं पतिं वित्त्वाथान्यं विन्दते परम् । पञ्चौदनं च तावजं
ददातो न वि योषतः ॥ २४ ॥ अथ० ९ । ५ । २७

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20. *Abysmal station.*—Hell or the lowest depths of moral and social degradation.

24. When she who had been wedded, finds a second husband after (her first husband's death) the two shall not be parted if they offer sacrifice to the Unborn.

Ath, IX, 5, 27.

समानलोको भवति पुनर्भुवापरः पतिः । यो जं पञ्चौदनं दक्षिणा-
ज्योतिषं ददाति ॥ २५ ॥ अथ० ९ । ५ । २८

25. One world with the re-wedded wife becomes the second husband's home who offers sacrifice to the Unborn with Dakshina to the priests.

Ath. IX. 5, 28.

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24. Panchaudana—a Samagari containing five ingredients, standing here for sacrifice.

25. One world—heaven after death.—Griffith.

# SECTION XXII.

## MISERLINESS.

समीं पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु । दुर्गे
च न ध्रियते विश्व आ पुरु जनो यो अस्य तविषीमचुक्रुधत् ॥१॥

ऋ० ५ । ३४ । ७

1. He gathers up for plunder all the niggard's wealth, and gives excellent wealth to him who offers gifts. Not even in a wide stronghold can those stand safe, who have provoked to anger His surpassing might.

R. V., 34, 7

न्यक्रतून्ग्रथिनो मृध्रवाचः पँणीरश्रद्धाँ अवृधाँ अयज्ञान् । प्रप्र
तान्दस्यूँरग्निर्विवाय पूर्वश्चकारापराँ अयज्यून् ॥ २ ॥

ऋ० ७ । ६ । ३

2. The foolish, faithless, rudely-speaking niggards, without belief or sacrifice or worship, far far away hath God chased those Dasyus, and, in the east, hath turned the godless westward.

R. VII., 6, 3.

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1. *He gathers up for plunder*:—This being generally the fate of the wealth hoarded by heartless misers.

2. The translation given is according to Griffith and is literal. The meaning, however, seems to be :—

"God has scattered them from the east to the west and from the west to the east &c."

Had it been a verse from the New Testament, the Christian Commentator must have illustrated it by referring to the wretched plight of the race to which Shylock belonged.

यस्ते रेवां अदाशुरिः प्रममर्ष मघत्तये । तस्य नो वेद आ भर ॥३॥

ऋ० ८ । ४५ । १५

3. Being unto us the treasure of the opulent man, who, loth to give, hath slighted Thee for gain of wealth.

R. VIII., 45, 15.

पदां पंणीरराधसो नि बाधस्व महां असि । नहि त्वा कश्चन प्रति ॥४॥

ऋ० ८ । ६४ । २

4. Crush with Thy foot the niggard churls who bring no gifts. Mighty art Thou. There is not one to equal Thee.

R. VIII., 64, 2.

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य ।
नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी ॥५॥

ऋ० १० । ११७ । ६

5. In vain does the fool hoard wealth. This wealth shall verily prove his ruin. He entertains no comrades and no friends. All-sin becomes he who eats with no partaker.

R. X., 117, 6.

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3. *Hath slighted Thee*:—Christ is supposed to have said, "He giveth unto me, who giveth unto the needy." The same idea is expressed in the Mahabharta. The miser, therefore, who turns away the needy slights the Lord Himself.

# SECTION XXIII

## LIBERALITY.

न भोजा मम्रुर्न न्यर्थमीयुर्न रिष्यन्ति न व्यथन्ते ह भोजाः ।
इदं यद्विश्वं भुवनं स्वश्चैतत्सर्वं दक्षिणैभ्यो ददाति ॥१॥
ऋ० । १० । १०७ । ८

1. The liberal die not, never are they ruined, they suffer neither harm nor trouble. By their charity they gain the earth and heaven.

R. X., 107, 8.

भोजायाश्वं सं मृजन्तयाशुं भोजायास्ते कन्या शुम्भमाना ॥
भोजस्येदं पुष्करिणीव वेश्म परिष्कृतं देवमानेव चित्रम् ॥२॥
ऋ० १० । १०७ । १०

2. They seek the fleet steed for the bounteous giver, the maid adorns herself and waits to meet him. His home is adorned and splendid like a God-made lake with lotus blossoms.

R. X., 107, 10.

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः ।
उतोरयिः पृणतो नोप दस्यत्युतापृणन् मर्डितारं न विन्दते ॥ ३ ॥
ऋ० १० । ११७ । १

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1. *Earth*:—literally the whole universe, typifies wordly prosperity. *Heaven:—i. e.* happiness after death. The word स्वर ( svar ) also means spleadour,

3. Hunger is not destined to be our death : even to the well-fed man death comes in varied shapes.

The riches of the liberal never waste away, while he who will not give, finds none to comfort him.

R. X., 117, 1.

य आध्राय चकमानाय पित्वोऽन्नवान्त्सन्रफितायोपजग्मुषे । स्थिरं
मनः कृणुते सेवते पुरोतो चित्स मर्डितारं न विन्दते ॥ ४ ॥

ऋ० १० । ११७ । २

4. The man with food in store who, when the needy comes to him in a miserable state begging for bread to eat, hardens his heart against him,—even when of old he did him service—finds none to comfort him.

R. X., 117, 2.

स इद्भोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय । अरमस्मै
भवति यामहूता उतापरीषु कृणुते सखायम् ॥ ५ ॥

ऋ० १० । ११७ । ३

5. Bounteous is he who gives unto the beggar who is infirm and in want of food. He is crowned with success in the midst of battle. The charity shown by him to the needy comes to his aid in future troubles.

R. X. 117. 3.

न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः ॥६॥

ऋ० १० । ११७ । ४

6. No friend is he who offers nothing to his friend and comrade who comes imploring food.

R. X., 117, 4.

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3. *Hunger &c.,* :—The idea of being reduced to poverty should not stand in the way of our liberality, or the idea that wealth will save us from death should not lead us to go on hoarding like a miser.

पृणीयादिन्नाधमानाय तव्यान्द्राघीयांसमनु पश्येत पन्थाम्। ओ हि
वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रायः ॥ ७ ॥
ऋ० १० । ११७ । ५

7. Let the rich satisfy the poor implorer, and keep in view the longer pathway. Riches come now to one, now to another, and like the wheels of cars are ever turning.

R. X., 117, 5.

कृषन्नित्फाल आशितं कृणोति यन्नध्वानमप वृङ्क्ते चरित्रैः ।
वदन्ब्रह्मावदतो वनीयान्पृणन्नापिरपृणन्तमभि ष्यात् ॥ ८ ॥
ऋ० १० । ११७ । ७

8. The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows. Better the speaking than the silent Brahman. The liberal friend outlives him who gives not.

R. X., 117, 7.

समौ चिद्धस्तौ न समं विविष्टः सम्मातरा चिन्न समं दुहाते ।
यमयोश्चिन्न समा वीर्याणि ज्ञातो चित्सन्तौ न समं पृणीतः ॥९॥
ऋ० १० । ११७ । ९

9. The hands, though both alike, differ in functions. The yield of sister milch-kine is unequal. Twins even differ in their strength and vigour and even two of one family differ in their bounty.

R. X. 117, 9.

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7. *Longer pathway* :—The future life, or simply the time when he may be deprived of his riches which take to themselves wings and fly away.

8. Active exertion is necessary for success.—Griffith. *The speaking Brahman* :—A Brahman expounding the Veda—Wilson.

9. All should be liberal, but we must not expect all to be equally generous.—Griffith.

# SECTION XXIV.

## HOSPITALITY.

प्रजापतेर्वा एष विक्रमाननु विक्रमते य उपहरति ।। १ ।।

अथ० ९ । ६ । २९

1. The man who offers food follows in the foot-steps of Prajapati.

Ath. IX , 6, 29.

यद् वा अतिथिपतिरतिथीन् प्रतिपश्यति देवयजनं प्रेक्षते ।। ।। २
यदभिवदति दीक्षामुपैति ।यदुदकं याचत्यपः प्रणयति ।।३।। या एव
यज्ञ आपः प्रणीयन्ते ता एव ताः ।। ४ ।।

अथ० ९ । ६ । ३–५

2-4. Verily when a host looks at his guests, he looks at the place of sacrifice, when he salutes them reverently, he undergoes *diksha*, when he calls for water, he, as it were, solemnly brings sacrificial water. The water, that is solemnly brought at a sacrifice is no better than this one.

**Ath. IX., 6, 3-5.**

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**1.** *Prajapati*:—The Lord of the people who feeds them and otherwise takes care of them. An hospitable and liberal house-holder is evidently a type of Prajapati in his own humble sphere.

**2-4.** Hospitality is as meritorious as a sacrifice. It has, in fact, been included in the five great *yajnas*, which every follower of the Vedas is required to perform every day.

*Diksha*:—Consecration ; solemn preparation ; a religious observance *for a particular purpose*,—Macdonell.

सर्वो वा एष जग्धपाप्मा यस्यान्नमश्नन्ति । सर्वो वा एषो जग्धपाप्मा यस्यान्नं नाश्नन्वि ॥ ५ ॥ अथ० ९ । ६ । २५--२६

5. This man whose food the guests eat, hath all his wickedness blotted out.

All that man's sin whose food they do not eat remains unblotted out.

Ath. IX., 6, 25-26.

इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः पूर्वोतिथेरश्नाति ॥६॥ पयश्च वा एष रसं च० ॥७॥ ऊर्जां च वा एष स्फातिं च० ॥८॥ प्रजां च वा एष पशूंश्च० ॥९॥ कीर्तिंच वा एष यशश्च० ॥ १० ॥ श्रियं च वा एष संविदं च गृहाणामश्नाति यः पूर्वोतिथेरश्नाति ॥ ११ ॥ एष वा अतिथिर्यच्छ्रोत्रियस्तस्मात् पूर्वो नाश्नीयात् ॥ १२ ॥ अशितावत्यतिथावश्नीयाद् यज्ञस्य सात्मत्वाय यज्ञस्याविच्छेदाय तद् व्रतम् ॥ १३ ॥ अथ० ९ । ६ । ३१--३८

6-13. Now that man who eats before the guest eats up the sacrifice and the merit of the house. He devours the milk and the sap and the vigour and prosperity and the progeny and the cattle and the fame and reputation, the glory and the understanding of the house. The man should not eat before the guest who is versed in holy lore. When the guest hath eaten he should eat. This is the rule for the success of the sacrifice and the preservation of its continuity.

Ath. IX., 6, 31-38.

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*Success*:—The word in the original is सात्मत्वाय *i.e.*, for the sacrifice being full of life, which evidently means successful.

# SECTION XXV

## GAMBLING.

जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्वस्वित् ।
ऋणावा बिभ्यद्धनमिच्छमानोऽन्येषामस्तमुपनक्तमेति ॥ १ ॥
ऋ० १० । ३४ । १०

1. The gambler's wife is left forlorn and wretched : the mother mourns the son who wanders homeless.

In constant fear, in debt and seeking riches he goes by night unto the home of others.

R. X., 34, 10.

स्त्रियं दृष्ट्वाय कितवं ततापान्येषां जायां सुकृतं च योनिम् । पूर्वाह्णे
अश्वान् युयुजे हि बभ्रून्त्सो अग्नेरन्ते वृषलः पपाद ॥ २ ॥
ऋ० १० । ३४ । ११

2. Sad is the gambler when he sees a matron, another's wife and his well-ordered household. He begins to gamble in the morning, and sinks down a degraded wretch by the time 'tis evening.

R. X., 34, 11.

अक्षैर्मा दीव्यः कृषिमित् कृषस्व वित्ते रमस्व बहु मन्यमानः ॥३॥
ऋ० १० । ३४ । १३

3, Do not gamble[3]; no, cultivate thy cornland. Enjoy the gain and deem that wealth sufficient.

R. X., 34, 13.

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1. *Riches*:—By robbery according to Sayana.

2. *Begins to gamble*:—Literally 'yokes the brown steeds, *i. e.* begins to throw the not-dice.'

*By the time, 'tis evening* :—Literally when the fire is cold, the fire meaning the cooking fire or possibly the Sun.

3. *Do not gamble* :—Literally do not play with dice.'

# SECTION XXVI

## FAITH.

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ १ ॥

ऋ० १० । १५१ । १

1. By faith is Agni kindled, through faith is oblation offered up. We celebrate with praises faith on the forehead of prosperity.

R. X., 151, 1.

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः । प्रियं भोजेषु यज्वस्विदं
म उदितं कृधि ॥ २ ॥ ऋ० १० । १५१ । २

2. Bless thou the man that gives, O faith! Bless the man who fain would give. Bless thou the liberal worshippers. Bless thou the word that I have said.

R. X., 151, 2.

श्रद्धां देवा यजमाना वायुगोपा उपासते ।
श्रद्धां हृदय्ययाकूत्या श्रद्धया विन्दते वसु ॥ ३ ॥

ऋ० १० । १५१ । ४

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*Forehead of prosperity*:—Implying the superiority of faith which deserves to be placed as it were on the forehead of prosperity.

2. *O Faith!*—An instance of Apostrophe, common in the poetry of all nations. The figure of speech should not be interpreted to mean that Faith is to be viewed as a deity.

3. Guarded by God, gods and men who sacrifice draw near to faith.

Man winneth faith by yearnings of the heart and attains to bliss by faith.

R. X., 151, 4.

श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिनं परि । श्रद्धां सूर्यस्य निम्रुचि
श्रद्धे श्रद्धापयेह नः ॥ ४ ॥ ऋ० १० । १५१ । ५

4. Faith in the early morning, Faith at noon will we invocate. Faith at the setting of the sun. O Faith, endow us with faith.

R. X., 151, 5.

# SECTION XXVII

## TAPA & BRAHMACHARYA.

ब्रह्म चारीष्णंश्चरति रोदसी उभे तस्मिन् देवाः संमनसो भवन्ति ।
स दाधार पृथिवीं दिवं च स आचार्यं तपसा पिपर्ति ॥ १ ॥

अथ० । ११ । ५ । १

1. The Brahmchari goes moving both the worlds. He is the favourite of gods. He hath supported both earth and heaven : he satisfies his master with his austerity.

Ath. XI., 5, 1.

आचार्य उपनयमानो ब्रह्मचारिण कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभि संयन्ति देवाः ॥ २ ॥

अथ० ११ । ५ । ३

2. The Acharya, welcoming the Brahmchari, takes him into his womb. He bears him in his belly for three nights. When he is born, gods assemble to see him.

Ath. XI., 5, 3.

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1. *Supported both.........heaven*—On Brahmacharya rests the success in this world and the world to come, it being the foundation of physical as well as spiritual powers.

2. *Takes him into his womb*—The guru, as it were, becomes the second mother of the disciple in as much as the latter undergoes a spiritual birth with him.

*Gods assemble to see him*—shows the high position. of the Brahmachari.

अर्वागन्यः परो अन्यो दिवस्पृष्टाद् गुहा निधी निहितौ ब्राह्मणस्य।
तौ रक्षति तपसा ब्रह्मचारी तत्केवलं कृणुते ब्रह्म विद्वान् ॥ ३ ॥

अथ० ११ । ५ । १०

3. Two treasures of holy knowledge lie hidden, one is here while the other is beyond heaven's top. The Brahmachari guards them with his *tapa*. He, wise in the knowledge of Brahma, appropriates all this as his exclusive share.

Ath, XI., 5, 10.

अभिक्रन्दन् स्तनयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार।
ब्रह्मचारी सिंचति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिश-
श्चतस्रः ॥ ४ ॥ अथ० ११ । ५ । १२

4. Thundering, shouting, ruddy-hued and fair, he enters into the world with great manly vigour. He sows the seed on the earth, and thus infuses life into the four regions.

Ath. XI., 5, 12,

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ ५ ॥

अथ० ११ । ५ । १७

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3. *Two treasures*—Of secular and of spiritual knowledge. They are both in the keeping of, *i.e.*, attainable through, Brahmcharya.

4. The mantra refers to the superb state of mind and body in which the student should enter into life after completing his course of education. His mission is laid down as sowing the seed of knowledge and spirituality which forms, so to say, the life of the world.

5. Strengthened by *Tapa* and *Brahmacharya*, the King protects his kingdom. By Brahmacharya does the teacher desire to teach.

Ath. XI., 5. 17.

ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत । इन्द्रोह ब्रह्मचर्येण देवेभ्यः
स्वराभरत् ॥ ६ ॥ अथ० ११ । ५ । १९

6. By Tapa and Brahmacharya the holy saints drove away death.

By Brahmacharya did they receive heavenly light from God.

Ath. XI., 5, 19.

पृथक सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति । तान्त्सर्वान् ब्रह्म
रक्षति ब्रह्मचारिण्याभृतम् ॥ ७ ॥ अथ० ११ । ५ । २२

7. Each one of Prajapati's children has breath in him, but they are all guarded by the Brahma stored within the Brahmachari.

Ath. XI., 5, 22.

अपक्रामन् पौरुषेयाद् वृणानो दैव्यं वचः । प्रणीतीरभ्यावर्तस्व
विश्वेभिः सखिभिः सह ॥ ८ ॥ अथ० ७ । १०५ । १

8. Leaving the world behind and making choice of divine Word, gird up thy loins with all thy friends to lead on and guide mankind.

Ath. VII., 105.

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5. *By Brahmacharya, &c.*—Those who have not themselves gone through a course of Brahmacharya are not competent to hold charge of Brahmacharis.

6. *Drove away death* —attained salvation.

*Heavenly light—Gyana* or the knowledge of the Supreme which leads to salvation.

7. *Brahma*—knowledge and chastity, continence and austerity.

8. The Mantra is an exhortation to the Brahmachari, and lays down what his true mission is.

# SECTION XXVIII

## GYANA.

न वि जानामि यदिवेदमस्मि निण्यः सन्नद्धो मनसा चरामि ।
यदा मागन्प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥ १ ॥
ऋ० १ । १६४ । ३७

1. What I really I am, I know not clearly : overwhelmed with mystery, fettered in my mind, I wander. When the Eternal God, whose laws are holy, came to my help, then I obtained a glimpse of this secret.

R. I. 164, 37.

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्य यदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितर न वेद ॥ २ ॥
अथ० ९ । ९ । २१

2. The fruit at the top of the tree where the Fine Birds eat the sweet fruits, and rest and propagate, is far more

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1. This Mantra shows the necessity of God's help for the attainment of a knowledge of the self.

2. *Fine Birds*—Must here refer to human beings.
*Tree*—The body or the world.

*Fruit on the top*—Beyond this body or this world, in both cases meaning the happiness beyond carnal pleasures and worldly enjoyments.

The Mantra emphatically declares the insignificance of carnal and worldly enjoyments and points out the necessity of *jnana* without which *karma* and *upasana i. e.*, good actions and prayers are unable to lead to salvation.

sweet. None can, however, gain it who is destitute of a knowledge of Him who is the Father of all.

Ath. IX., 9, 21.

ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम् । यो वेद परमेष्ठिनं यश्च
वेद प्रजापतिम् । ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥ ३ ॥
अथ० १० । ७ । १७

3. They who perceive Brahma in man really know the Supreme Being. They who know the supreme being, the Lord of life, know (Him as) the Highest Being and know (Him to be the) Skamba or the Pillar of the Universe.

Ath. X., 7, 17.

ऊर्ध्वोऽ नु सृष्टा स्तिर्यङ् नु सृष्टाः सर्वा दिशः पुरुष आवभूवाँ ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ४ ॥ यो वै तां ब्रह्मणो
वेदामृतेनावृतां पुरम् । तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां
ददुः ॥ ५ ॥
न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा । पुरं यो ब्रह्मणो वेद
यस्याः पुरुष उच्यते ॥ ६ ॥ अथ० १० । २ । २८–३०

4—6. Stationed on high, Purusha has pervaded all regions, and has spread in all directions. He who knows Brahman's castle, whence Purusha is named, who knows this

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3. This Mantra shows what the knowing of God is. He should be seen as Yaj. XL., I says.

ईशा वास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत्

enveloped by the Lord must be (seen) all this, each thing that moves on earth.'

4—6.—These Mantras show the reward of Divine knowledge *Spread* :—Literally spread aloft and transversely. *Whence Pursha is named.—Pur* means a fort, the place where God dwells, *i. e.*, everywhere.

fort of Brahma girt about with immortality, God and godly sages have bestowed life and eyes and offspring on him. Eyesight does not leave him, breath does not quit him before old age, who knows the fort of Brahma whence Purusha is named.

Ath. X., 2, 28—30.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳसमाः । एवं त्वयि नान्यथेतो-
ऽस्ति न कर्म लिप्यते नरे । ॥ ७ ॥ यजु० ४० । २

7. One, only doing actions here, should wish to live a hundred years. Thus there is no other path for thee than this. Thus alone action does not taint the doer.

Yaj. XL., 2.

असुर्य्या नाम ते लोका अन्धेन तमसावृताः । तांस्ते प्रेत्यापि
गच्छन्ति ये के चात्महनो जनाः ॥ ८ ॥ यजु० ४० । २

8. To the **Asuras** belong those worlds enveloped in blinding darkness. To those worlds go, after death, the men who kill the self.

Yaj. XL., 3.

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति । सर्वभूतेषु चात्मानं ततो
न वि चिकित्सति ॥ ९ ॥ यजुः ४० । ६

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7. He who desires life is not fitted to follow the higher path of renunciation of all action. In order to avoid sin, he must, therefore practise good Karmas as enjoined by the Shastrae. Thus and thus only, *i.e.* by doing acts enjoined by the Shastras, he will not be tainted by Karma. *i.e*, bad Karma, and by a gradual purification will be rendered worthy of the higher stage of renunciation.

8. *Asuras* :—The opponents of gods. Degraded people without faith, without piety, without righteousness

*Kill the self.*—Destroy the moral element of their nature and thus fall to the level os demons, to say,

9. The man who beholds in the Self all creatures, and sees the Self in all beings is no longer harassed by doubt and anxiety.

Yaj. XL., 6.

यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः
शोक एकत्वमनुपश्यतः ॥ १० ॥ यजु० ४० । ७

10. What delusion and what grief can there remain in him, who sees the One alone, in whose sight *Self* has become all that exists.

Yaj. XL.,

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरँ शुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः
समाभ्यः ॥ ११ ॥ यजु० ४० । ८

11. He hath attained unto the Bright, Bodiless, Woundless, Sinewless, the Pure, in whom evil has not entered, Far-

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9. The mantra shows that all doubts and anxieties disappear when one realizes the presence of the Supreme Self everywhere and feels that we live and move and have our being in Him , or, as a Vedantist would interpret it, One who feels his *self* to be one with everything that exists, on longer feels any doubt. *Isopanisat* has, न विजुगुप्सते *i. e.*, does not look down upon (any one).

10. The Mantra should not be taken necessarily in the Pantheistic sense. The devout worshipper, who has set his heart upon God alone, will not see anything else than God. Arjuna when he fixed his gaze upon the eagle on the tree, while being tested by Dronacharya saw absolutely nothing but the head of the eagle at which he wss to shoot. In my opinion, the ultimate stages of spiritual progress, whether in the *dvaita* or the *advaita* system, coincide. Egoism must be destroyed in both cases and nothing but Brahma should be visible when one gets to the top of either of these ladders.

sighted, Wise, All-pervading. He, Self-existent, hath prescribed proper aims unto the everlasting years.

Yaj. XL., 8.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य
उ विद्यायाꣳ रताः ॥ १२ ॥ यजु० ४० । १२

12. To blinding darkness go the men who, follow Avidya, to still greater darkness those who follow Vidya.

Yaj. XL., 12.

अन्यदेवाहुर्विद्याया अन्यदाहुरविद्यायाः ॥ १३ ॥ यजु० ४० । १३

13. Different are the fruits of Vidya and Avidya.

Yaj. XL., 13.

विद्यां चाविद्यां च यस्तद्वेदोभयꣳसह । अविद्यया मृत्युं तीर्त्वा
विद्ययामृतमश्नुते ॥ १४ ॥ यजु० ४० । १४

14. The man who knoweth well these two, Vidya and Avidya, overcoming death by Avidya, gaineth everlasting life by Vidya.

Yaj XL., 14.

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13—14. Most of the Commentators agree in explaining *Avidya* (ignorance) as actions without or irrespective of, a knowledge of the self, and Vidya (knowledge) as the knowledge of the self. Both actions and knowledge of the self, *i. e.*, both *Karmas* including *upasana* and *jnana*, are essential for complete emancipation or salvation.

# SECTION XXIX

## KINGS BY ELECTION*.

आ त्वा गन् राष्ट्रं सह वर्चसोदिहि प्राङ् विशाम्पतिरेकराट् त्वं
विराज । सर्वास्त्वा राजन् प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह ॥१॥

अथ० ३ । ४ । १

1. To thee hath come the kingship with its splendour. Rise up, shine as a lord, sole ruler of the people. King ! may the provinces welcome thee. May the men wait upon thee and pay thee homage here.

Ath. III., 4, 1.

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः ।
वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो वि भजा वसूनि ॥ २ ॥

अथ० ३ । ४ । २

2. The nation shall elect thee to kingship, these five celestial regions shall elect thee. Take thy seat on the summit of kingly power, thence as a mighty monarch bestow blessings upon us.

Ath. III., 4, 2.

इन्द्रेन्द्र मनुष्याः परेहि सं ह्यज्ञास्था वरुणैः संविदानः । स त्वायमह्वत्
स्वे सधस्थे स देवान् यक्षत् स उ कल्पयाद् विशः ॥ ३ ॥

अथ० ३ । ४ । ६

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*The kings elected are meant to be permanent until they die or resign in old age, *vide* Ath. III., 4, 7.

3. Pass to the tribes of men, O king. Thou hast been found accordant with thy electors. To his own place this one hath called thee saying, 'Let him adore God and guide the nation.'

Ath, III.4, 6.

पथ्या रेवतीर्बहुधा विरूपाः सर्वाःसङ्गत्य वरीयस्ते अक्रन् । तास्त्वा सर्वाः संविदाना ह्वयन्तु दशमीमुग्रः सुमना वशेह ॥ ४ ॥

अथ० ३ । ४ । ७

4. The bounteous paths, in various forms and places, all in union have given thee room and comfort. Let all of these with one voice call thee hither. Live for a hundred years here, a strong kind ruler.

Ath. III., 4. 7.

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3. O king, literally O Indra, the king being complimentarily called so.

*The electors* :—(Literally Varmas) from *Vri.* to choose.—Weber.

*This one* :—The old king whom the newly elected prince has succeeded.—Griffth.

# SECTION XXX

## BENEDICTION ON A NEWLY-ELECTED KING.

आ त्वाहार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः । विशस्त्वा सर्वा वाञ्छन्तु
मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥ ऋ० १० । १७३ । १

1, Be with us. I have chosen thee. Stand firm and steadfast. Let all the people wish for thee, may thy kingship never fall away.

R. X., 173, 1.

इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलिः । इन्द्र इवेह ध्रुवस्तिष्ठेह
राष्ट्रमु धारय ॥ २ ॥ ऋ० १० । १७३ । २

2. Be even ever, fall not away : be like a mountain unremoved. Stand steadfast here like Indra's self, and hold thy kingship in the grasp.

R. X., 173, 2.

इममिन्द्रो अदीधरद्ध्रुवं ध्रुवेण हविषा । तस्मै सोमो अधि ब्रवत्तस्मा
उ ब्रह्मणस्पतिः ॥ ३ ॥ ऋ० १० । १७३ । ३

3. God has established this man, made secure by strong oblation's power. May the benevolent Lord bless him.

R. X, , 173, 3,

ध्रुवा द्यौ ध्रुवा पृथिवी ध्रुवासः पर्वता इमे । ध्रुवम् विश्वमिदं
जगद् ध्रुवो राजा विशामयम् ॥ ४ ॥ ऋ० १० । १७३ । ४

4. Firm is the sky, firm is the earth and steadfast also are the sehills. Steadfast is all this living word and steadfast be this king of men.

R. X., 173, 4.

# SECTION XXXI

## CONCORD IN COUNCIL

सङ्गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ॥ १ ॥

ऋ० १० । १९१ । २

1, Walk together, speak together, let your minds be all alike.

R. X., 191, 2.

समानो मन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम् । समानं
मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ २ ॥

ऋ० १० । १९१ । ३

2. May the purpose be common, common the assembly, common the mind : so be their thoughts united. I lay before you a common object, and worship with your common object, worship with your common oblation.

R. X., 191, 3.

समानी व आकूतिः समाना हृदयानि वः । समानमस्तु वो मनो
यथा वः सुसहासति ॥ ३ ॥ ऋ० १० । १९१ । ४

3. May your decisions be unanimous, your minds being of one accord. May the thoughts of all be united so that there may be a happy agreement among all.

R. X. 191, 4

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2. The Mantra is meant to be recited by the priest who presides at the opening ceremony of the periodical sessions of a Parliament, Council of Synod.

# SECTION XXXII

## CO-OPERATION & UNION

अन्या वो अन्यामवत्वन्यान्यस्या उपावत । ताः सर्वाः संविदाना
इदं मे प्रावता वचः ॥ १ ॥ यजु० १२ । ८८

1. Help one another, assist one another in your tasks. Be all one-minded and carry out what I say.

Yaj. XII., 88

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः । अन्योऽन्यमभि हर्यत वत्सं
जातमिवाघ्न्या ॥ २ ॥ अथ० ३ । ३० । १

2. Freedom from hate I bring to you, concord and unanimity, Love one another as the cow loveth the calf that she hath borne.

Ath. III., 30, 1.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः । जाया पत्ये मधुमतीं
वाचं वदतु शन्तिवाम् ॥ ३ ॥ अथ० ३ । ३० । २

3, One-minded with his mother let the son be loyal to his sire. Let the wife, calm and gentle, speak words sweet as honey to her lord.

Ath, III., 30, 2.

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा । सम्यञ्चः सव्रता
भूत्वा वाचं वदत भद्रया ॥ ४ ॥ अथ० ३ । ३० । ३

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2. Griffith's metricol translation of this excellent hymn is so excellent that I have quoted it almost *verbatim* from his translation of Atharva Veda.

4. No brother hate his brother, no sister to sister be unkind. Unanimous, with one intent, speak ye your speech in friendliness.

Ath. III., 30, 3.

ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः ।
अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान्वः संमनसस्कृणोमि ॥५॥

अथ० ३ । ३० । ५

5. Intelligent, submissive, rest united, friendly and kind, sharing each other's labours. Come, speaking sweetly each one to the other. I make you one-intentioned and one-minded.

Ath. III., 30, 5.

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि ।
सम्यञ्चो ऽग्निं, सपर्यतारा नाभिमिवाभितः ॥ ६ ॥

अथ० ३ । ३० । ६

6. Let what you drink, your share of food be common, together with common bond I bind you. Serve God gathered round Him like the spokes about the chariot's nave.

Ath. III., 30, 6.

सध्रीचीनान् वः संमनस् कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान् ॥ ७ ॥

अथ० ३ । ३० । ७

7. With binding charm you all united, obeying one sole leader and one-minded.

Ath. III., 30, 7.

# SECTION XXXIII

## Cremation & Transmigration

अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान् ।
आयुर्वसान उप यातु शेष सं गच्छतां तन्वा सुवर्चाः ॥ १ ॥

अथ० १८ । २ । १०

1. Gather him to his ancestors, O Agni, who goes with our oblations offered in thee. Let him approach his survivors with renewed life and invested with a splendid body.

Ath. XVIII., 2, 10.

यथाभवदनुदेयी ततो अग्रमजायत । पुरस्ताद् बुध्न आततः पश्चान्निरयणं कृतम् ॥ २ ॥

ऋ० १० । १३५ । ६

2. The flame appears as soon as the funeral oblation is given. A pit extends in the front and a passage out is made behind.

R. X., 135, 6.

शमग्ने पश्चात् तप शं पुरस्ताच्छमुत्तराच्छम धरात् तपैनम् ॥ ३ ॥

अथ० १८ । ४ । ११

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1. The mantra suggests the doctrine of Transmigration of Souls. *His survivers*—I cannot agree to Griffith's translation of शेषः by offspring. The return of the deceased to the world with renewed vigour of body and mind is prayed for; शेषः simply meaning those left behind, not necessarily children but the whole world.

2. *Pit.*—the pit for the funeral pile. *Passage*—for the removal of ashes—Griffith.

3. Agni, burn this man happily from behind, before, above and under.

Ath. XVIII., 4, 11.

शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः ॥ ४ ॥

अथ० १८ । ४ । १२

4, Happily let fire sieze on Prajapati's victim.

Ath. XVIII., 4, 12.

अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया ॥ ५ ॥

अथ० १८ । २ । ५२

5. I wrap thee up in the sacred vesture of our mother Earth.

Ath. XVIII., 2, 52.

माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥ ६ ॥

अथ० १८ । ३ । ५०

6. Cover him as a mother draws her skirt about her son, O Earth.

Ath. XVIII., 3, 50.

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5, 6. These mantras have led some wiseacres to infer that burial was in vogue among the ancient Indians. It should, however, be remembered that only the remains of the corpse or the ashes were and are allowed to be buried to gratify the sentiment of the bereaved. Even a monument is allowed as in Ath, XVIII, 3, 52.

उत्ते स्तभ्नामि पृथिवीं त्वत् परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरो धारयन्ति ते तत्र यमः सादना ते कृणोतु ॥ ७ ॥
अथ० १८ । ३ । ५२

7. I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury, the Fathers firmly fix this piller here for thee, and there let Yama make thee an abiding place.

Ath. XVIII., 3, 52.

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7. The translation is Griffith's and is literal. The Mantra seems to refer to a column raised over the askes for the double purpose of protecting them from mingling with the crumbling earth around and secondly of serving as a monument. There is, of course no mention, not to speak of a permission, of worshipping the monuments on the ashes of tha deceased.

# SECTION XXXIV.

## THE COW

योो अस्याः कर्णावास्कुनोत्या स देवेषु वृश्चते । लक्ष्म कुर्व इति
मन्यते कनीयः कुणुते स्वम् ॥ १ ॥ अथ० १२ । ४ । ६

1. Whoever twitches up her ears is deprived of holy company or communion with God. He thinks, he merely makes a mark, but he is diminishing his wealth thereby.

Ath. XII., 4, 6.

यदन्ये शतं याचेयुर्ब्राह्मणा गोपतिं वशाम् । अथैनां देवा
अब्रुवन्नेवं ह विदुषो वशा ॥ २ ॥ अथ० १२ । ४ । २२

2. If hundred other Brahmans beg the cow of the owner, the sages have said that out of them she belongs to him who knows (the truth).

Ath. XII., 4, 22.

यो वेहतं मन्यमानो मा च पचते वशाम् । अप्यस्य पुत्रान्
पौत्रांश्च याचयते बृहस्पतिः ॥ ३ ॥ अथ० १२ । ४ । ३८

3. Whoever regarding the cow as fruitless cooks her flesh at home, God makes beggars of his sons and grandsons.

Ath. XII., 4, 38.

यदि हुतां यद्यहुताममा च पचते वशाम् । देवान्त्सब्राह्मणानृत्वा
जिह्मो लोकान्निर्ऋच्छति ॥ ४ ॥ अथ० १२ । ४ । ५३

4. If one cooks the cow in his house, in sacrifice or otherwise, an offender of saints and Brahmans he, unrighteous fellow, hastens his departure from the world.

Ath. XII., 4, 53.

# PART II.

## VEDIC PRAYERS.

# SECTION I.

## WE ARE THINE. *

इमे त इन्द्र तेवयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो । नहि त्वदन्यो गिर्वणो गिरः ॥ १ ॥ ऋ० १ । ५७ । ४

1. O! Indra, praised by many, excellently rich! we are Thine and trusting in Thy help draw near to Thee. Taking delight in praise, we offer lauds to none but Thee.

R. L., 57, 4.

भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन् काममा पृण ॥२॥ ऋ० १ । ५७ । ५

2. Great is Thy power O! Indra, we are Thine. Grant, O Bounteous Lord, the prayer of this Thy adorer.

R. L., 57, 5.

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दम्पतिं भुजे सत्यगिर्वाहसं भुजे ॥ ३ ॥ ऋ० १ । १२७ । ८

3. O Lord of all our homes, common to all, the household's guardian, Thee we invoke for bliss. O Bearer of true hymns!

R. L., 127, 8.

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* The Mantras given in this section breathe a spirit of resignation and dependence upon God, which is the *sine qua non* of a sincere and officacious prayer. Unless the human will bow to the will of God and merge its existence in the divine will, prayer is little better than mockery.

नूनं न इन्द्रापराय च स्या भवा मृळीक उत नो अभिष्टौ ॥ ४ ॥
ऋ० ६ । ३३ । ५

4. Be ours, O ! Indra, now and for ever, graciously inclined and ever near to help us.

R. VI., 33, 5.

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्रत्वा यथा वशः ॥ ५ ॥
ऋ० ८ । ६१ । ४

5. Changeless in truth, O Bounteous Lord, let it be as Thou in (Thy infinite) wisdom willest it.

R. VIII., 61, 4

वयं घा ते त्वे इद्विन्द्र विप्रा अपि ष्मसि । नहि त्वदन्यः पुरुहूत
कश्चन मघवन्नस्ति मर्डिता ॥ ६ ॥ ऋ० ८ । ६६ । १३

6. Verily, Indra, we are Thine, we worshippers place our dependence on Thee, for none is there but Thee benevolent, O ! Lord of Bounty, much invoked.

R. VIII., 66, 13.

नह्यन्यं बळाकरं मर्डितारं शतक्रतो । त्वं न इन्द्र मृडय ॥ ७ ॥
ऋ० ८ । ८० । १

7. O ! Lord, truly I have made none else my comforter, Indra, have mercy on us.

R. VIII., 80, 1.

क्रतूयन्ति क्रतवो हृत्सु धीतयो वेनन्ति वेनाः पतयन्त्या दिशः
न मर्डिता विद्यते अन्य एभ्यो देवेषु मे अधि कामा अयंसत ॥८॥
ऋ० १० । ६४ । २

8. My mind and thoughts are agitated. In ardent love they rush in all directions. I see no comforter but God. My hopes and aspirations are centred upon Him.

R. X,, 64, 2.

अयमग्ने जरिता त्वे अभूदपि सहसः सूनो नह्यन्यदस्त्याप्यम् ।।९।।
ऋ० १० । १४२ । १

9. Thine, Thine, O Lord, is this Thy worshipper, he hath no other friends, O Mighty Lord !

R. X., 142, 1.

अयम् ते अस्म्युप न एह्यर्वाङ् प्रतीचीनः सहुरे विश्वदावन् ।।१०।।
अथ० ४ । ३२ । ६

10. Come hither, I am all Thine own, come, come, to me, O Mighty, All-bestowing Lord.

Ath. IV., 32, 6.

इमं मे वरुण श्रुधी हवमद्या च मृळय । त्वामवस्युरा चके ।।११।।
ऋ० १ । २५ । १९

11. Varuna ! lend ear to this prayer of mine, longing for help I have cried to thee. Have mercy on us this day.

R. I,, 25, 19.

पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ।।१२।।
ऋ० १ । ६२ । ११

12. As loving wives fly to their husbands' arms, so fly our prayers to Thee, O Mighty Lord.

R. I., 62, 11.

इन्द्रं मतिर्हृद आ वच्यमानाच्छा पतिं स्तोमतष्टा जिगाति ।
या जागृविर्विदथे शस्यमानेन्द्र यत्ते जायते विद्धि तस्या ॥१३॥
ऋ० ३ । ३९ । १

13. The song, arising from the heart, proceeds directly to the Lord, to Him who is praised and glorified by all. Listen, O Lord, the wakening song sung for Thy glory in holy gatherings.

R. III., 39, 1

उत स्वया तन्वा सं वदे तत्कदा न्वन्तर्वरुणे भुवानि । किं मे
हव्यमहृणानो जुषेत कदा मृळीकं सुमना अभिख्यम् ॥१४॥
ऋ० ७ । ८६ । २

14. In my own heart I reflect how I may be united with Varuna. I constantly ask myself what I can offer to please Him and when I may calmly look and find Him graciously inclined.

R. VII., 86 2.

इमं वामस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः । अभ्राद्वृष्टिरिवाजनि
॥१५॥ ऋ० ७ । ९४ । १

15. For Thee Indra-Agni, this noblest praise hath gushed forth from my soul as rain from out the clouds.

R. VII., 94, 1.

यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः
॥१६॥ ऋ० ८ । ४४ । २३

16. If I were Thou and Thou wort I, O Agni, every prayer of Thine should have been duly fulfilled here.

R. VIII., 44, 23.

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16. Mark the degree of loving intimacy with which the worshipper communes with God.

# SECTION II.

## THE PURIFICATION OF MIND.

भद्रं कर्णेभिःशृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥१॥
ऋ० १ । ८९ । ८

1. O ! Lord, may we with our ears listen to what is good, and with our eyes see what is good, Thou Holy One With limbs and bodies firm, may we singing Thy glories, reach the term of life appointed by Thyself.

R. I., 89, 8.

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृष्णं वृहस्पतिर्मे तद्दधातु ।
शंनो भवतु भुवनस्य यस्पतिः ॥२॥ यजु० ३६ । २

2. May the Lord set right whatever great defects. I have of eye or mind or heart. May He, the Protector of the world, be gracious to us.

Yaj. 36, 2.

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति । दूरं गमं ज्योतिषां
ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥३॥ यजु० ३४ । १

3. That which, divine, mounts far when man is waking, that which goes far even when he is asleep, the lights' one light, spreading far, may that my mind be moved by good intentions.

Yaj. XXXIV., 1.

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3. *Which goes far, &c.*—That which returns to him when he is sleeping.—Griffith.

*Lights' one light.*—The illuminator of all the organs of perception.

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः० ।।४।। यजु० ३४ । २ ।

4. Whereby the wise and thoughtful in assemblies, active in sacrifice, perform their duties, the peerless spirit stored in living creatures, may that, my mind be moved by good intentions.

Yaj. XXXIV., 2.

यत् प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्न ऋते किंचन कर्म क्रियते तन्मे मनः० ।।५।।

यजु० ३४ । ३ ।

5. That which is wisdom, intellect and firmness, immortal light in creatures ; that without which nothing can be done, may that, my mind be moved by good intentions.

Yaj. XXXIV., 3.

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः० ।।६।। यजु० ३४ । ४

6. By which immortal all is comprehended, that which is, and what shall be hereafter, whereby sacrifice performed by seven Hotas proves fruitful, may that my mind be moved by good intentions..

Yaj. XXXIV., 4.

यस्मिन्नृचः साम यजूँषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तँ सर्वमोतं प्रजानां तन्मे मनः० ।।७।। यजु० ३४ । ५

7. In which the Rig, Sama and Yajur verses are included like spokes within a car's nave, and all the thought of creatures is inwoven, may that my mind be moved by right intentions.

Yaj. XXXIV., 5.

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6. *Seven Hotars* :—The Chief hotar and six assistants.

सुषारथिरश्वानिव यन्म नुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठ तन्मे मनः० ॥८॥ यजु० ३४ । ६ ।

8. Controlling men as a skilful Charioteer drives fleet horses with the reins, that which dwells within the heart, agile and most rapid, may that my mind be moved by good intentions.

Yaj. XXXIV., 6.

# SECTION III.

## HOLY THOUGHTS.

बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरन्धीर्जजस्तमर्यो वनुषामरातीः ॥१॥
ऋ० ४ । ५० । ११

1. Make us prosper, Brihaspati, Indra! may this be thy benevolence towards us. Strengthen our holy thoughts, wake up our spirit. Render the hatred of our foe and rival ineffectual.

Rig IV., 50, 11.

एतो न्वद्य सुध्यो भवाम प्रदुच्छुना मिनवामा वरीयः ।
आरे द्वेषांसि सनुतर् दधामायाम प्राञ्चो यजमानमच्छ ॥२॥
ऋ० ५ । ४५ । ५

2. Approach us this day; may our thoughts be holy, may we cast away misfortune from us. May we avoid those who hate us. (Thy worshippers) and hasten to make friends with the man who worships.

R. V., 45, 5

इन्द्र मृळ मह्यं जीवातुमिच्छ चोदय धियमयसो न धाराम् ।
यत् किञ्चाहं त्वायुरिदं वदामि तज्जुषस्व कृधिमा देववन्तम् ॥३॥
ऋ० ६ । ४७ । १० ।

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2. Unbelieving scoffers should be shunned by all true belivers and the company of righteous persons should be solicitously sought after.

3. Be graicous, Indra ! May my life be lengthened. Sharpen my thought as it were a blade of iron. Take pleasure in whatever word I speak depending upon Thee, and grant me Thy divine protection.

R. VI., 47, 10.

इमां म इन्द्र सुष्टुतिं जुषस्व प्र सु मामव । उत प्र वर्धया मतिम्
॥४॥ ऋ० ८ । ६ । ३२

4. Accept this eulogy of mine, Indra, and guard me carefully : Strengthen and increase my intellect.

R. VIII., 6, 32.

भद्रं नो अपि वातय मनो दक्षमुतक्रतुम् ॥५॥
ऋ० १० । २५ । १

5. Send us a good and happy mind, send energy and mental power.

R. X., 25, 1.

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात् सत्यमुपैमि ॥६॥ यजु० १ । ५ ।

6. Agni, Lord of Vows, I'll keep the vow, may I have strength for it. May success attend me. Thus from .untruth I enter into truth.

Yaj. I,.

चित्पतिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुना-
त्वच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ॥७॥ यजु० ४ । ४ ।

7. May the Lord of thought and speech purify me. May savitar purify me perfectly with His light bestowing rays.

Yaj. IV., 4.

परिमाग्ने दुश्चरिताद्बाधस्वा मा सुचरिते भज ।
उदायुषा स्वायुषोदस्थाममृतां अनु ॥८॥ यजु० ४ । २८ ।

8. Save me, O Lord, from unrighteousness. May I also treat the path of goodness. Following in the footsteps of the immortals I have risen with renewed life, with a good life before me.

Yaj. IV., 28.

सत्यमुपगेषꣳस्विते मा धाः ॥९॥ यजु० ५ । ५ ।

9. May I go straight to Truth. Place me in peace.

Yaj. V., 5.

अग्ने व्रतपास्त्वे व्रतपा या तव तनूरियꣳ सा मयि । यो मम तनूरेषा सा त्वयि । सह नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु तपस्तपसस्पतिः ॥१०॥ यजु० ५ । ६ ।

10 O Agni, Guardian of the Vow, whatever form is thine, may it come over me and whatever form is mine, may it come over Thee. O! Lord of Vows, let our vows be united. May *Diksha's* Lord favour my *Diksha*. May Tapa's Lord approve my Tapa.

Yaj. V., 6.

एष्टा रायः प्रेषे भगायऽऋतमृतवादिभ्यो० ॥११॥ यजु० ५ । ७ ।

11. May the wished-for wealth come forth for our good fortune, and truth for those who are truthful.

Yaj. V., 7.

अध्वपते प्र मा तिर स्वस्ति मेऽस्मिन् पथि देवयाने भूयात् ॥१२॥
यजु० ५ । ३३ ।

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8. *Following &c.*—Describes the magical effect of good company.

10. *Whatever form, &c.*—*I. e.*, may our forms and characterstics be interchanged, *i. e.*, become common or alike. It need hardly be told that in such a bargain the devotee is the gainer, and purity and holiness is his gain.

*Diksha.*—See footnote under Section XXIV.

12. Lord, Ruler of the pathways, lead me onward. In this divine path may I be happy.

Yaj. V., 33.

देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतन्नः पुनातु वाचस्पतिर्वाचं नः
स्वदतु ॥ १३ ॥ यजु० ११ । ७ ।

13. May our sacrifice be successful, O Lord, may the patron of the sacrifice reap the fruit of it.

May Savitar, purifier of thought and will, purify our thoughts and wishes. May the Lord of speech sweeten the words we utter.

Yaj. XI, 7.

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह । तं लोकं पुण्यं
प्रज्ञेषं यत्र देवाः सहाग्निना ॥ १४ ॥ यजु० २० । २५ ।

14. I wish to know that holy world where Brahmans and Kshatryas become equal and where gods enjoy the company of Agni.

Yaj. XX., 25.

मनसः काममाकूतिं वाचः सत्यमशीय ॥ १५ ॥ यजु० ३९ । ४ ।

15. May I attain the wish of my heart, the truthfulness of speech.

Yaj. XXXIX., 4.

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12. *Divine path* :—God-reaching or that frequented by gods, in both cases the path of righteousness.

14. *That holy world*.—That stage of spiritual progress where the egoism is destroyed and where the purified souls of holy persons hold perpetual communion with God.

Also see verses (5, 6) Section VII.

# SECTION IV

## KNOWLEDGE AND WISDOM

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१॥
ऋ० ३ । ६२ । १० ।

1. Let us adore the supremacy of that divine sun, the godhead, who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright, in our progress towards his holy seat.

R. III., 62, 10.

न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत
पश्चा । पाक्या चिद्वसवो धीर्या चिद्युष्मानीतो अभयं
ज्योतिरश्याम् ॥ २ ॥ ऋ० २ । २७ । ११ ।

2. I cannot know the right from the left, nor the east from the west, O. Lord. inexperienced as I am, guided by Thy wisdom, O Bounteous One, may I attain to light, with fearlessness.

R. II., 27, 11.

अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नशन्तमिस्राः ॥३॥
ऋ० २ । २७ । १४ ।

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1. This is the sacred Gayatri or Savitri. The translation given here is that by Sir W. Jones.

2. That is to say one has and can have no knowledge of the self unless God grant light.

3. Forgive us O Lord, howsoever we have sinned against Thee. May I obtain boundless light attended with fearlessness. May we never fall a prey (to sin) in the darkness (of ignorance).

R. 11., 27, 14.

अस्माकमित्सु शृणुहि त्वमिन्द्रास्मभ्यं चित्रां उप माहि वाजान् ।
अस्मभ्यं विश्वा इषणः पुरन्धीरस्माकं सु मघवन्शोधि गोदाः ॥४॥
ऋ० ४ । २२ । १० ।

4. Listen to our prayers kindly, O Indra, and bestow upon us strength of all kinds. Endow us with perfect intelligence and wisdom, O ! Bounteous Lord and generous.

R. IV., 22, 10.

सं पूषन्विदुषा नय यो अञ्जसानुशासति । य एवेदमिति
ब्रवत् ॥ ५ ॥ ऋ० ६ । ५४ । १ ।

5. O ! Pushan, lead us to the man who knows (the right path) and shall lead us rightly and say, It is here.'

R. VI., 54, 1.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा । शिक्षाणो अस्मिन्
पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥ ६ ॥
ऋ० ७ । ३२ । २६ ।

6. O Indra, give us wisdom as a father to his sons. Guide us, O much-invoked, in this our way may we still live and enjoy the light.

R. VII, 32, 26.

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4. *Generous* :— Literally giver of cows.

5. The necessity of a Guru or a capable leader is pointed out in this mantra.

तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि-
भूरि ॥ ७ ॥ ऋ० ८ । ९७ । १५ ।

7. Indra ! of wonderful might, may Thy truth be my guard. Mighty Lord, bear me over accumulating troubles as over a flood.

R. VIII., 97, 15.

त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभिः । अथा नो वस्यस-
स्कृधि ॥ ८ ॥ ऋ० ९ । ४ । ५ ।

8. Give us our portion of light through Thine own mental power. Help us and make us better than we are at present.

R. IX., 4, 5.

स नो ज्योतींषि पूर्व्य पवमान वि रोचया क्रत्वे दक्षाय नो
हिनु ॥ ९ ॥ ऋ० ९ । ३६ । ३ ।

9. Excellent Purifier, make the light shine out brightly for us. Send us mental power and wisdom.

R. IX., 36, 3.

यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाग्ने
मेधाविनं कुरु स्वाहा ॥ १० ॥ यजु० ३२ । १४ ।

10. Do Thou. O ! Agni, make me this day wise with that wisdom which is sought by gods and fathers.

Yaj. XXXII., 14.

मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि । मेधां सूर्यस्य
रश्मिभिर्वचसा वेशयामहे ॥ ११ ॥ अथ० ६ । १०८ । ५ ।

11. Wisdom at eve, wisdom at morn, wisdom at noon, wisdom with the sun's rays and wisdom by prayer we plant in ourselves.

Ath. VI, 108, 5.

वर्चसा मां समनक्त्वग्निर्मेधां मे विष्णुर्न्यनक्त्वासन्। रयिं मे
विश्वे नियच्छन्तु देवाः स्योना मापःपवनैःपुनन्तु ॥ १२ ॥

अथ० १८ । ३ । ११ ।

12. May Agni balm me thoroughly with splendour : May Vishnu touch my lips with understanding. May the All-God grant me riches and the purifying God purify and cleanse me.

Ath. XVIII., 3, 11.

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः। मेधामिन्द्रश्च
वायुश्च मेधां धाता ददातु मे स्वाहा ॥ १३ ॥

यजु० ३२ । १५ ।

13. May Varuna grant me wisdom, May Agni, Prajapati, Indra, Vayu, the Creator, grant me wisdom.

Yaj XXXII, 15.

# SECTION V

## LONG LIFE.

शतमिन्नु शरदो अन्तिदेवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥१॥
ऋ० १ । ८९ ९ ।

1. O! God, stand before us for a hundred years, during which old age brings our bodies to decay and our sons become fathers in turn. Do not break in the middle the fleeting course of our life.

R. I, 89, 9.

विद्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥ २ ॥
ऋ ६ । १० । ७ ।

2. Scatter our foes, increase our wealth, may we live happily for a hundred years with brave sons.

R. VI., 10, 7.

आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यतिष्ठ । इह त्वष्टा
सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥ ३ ॥

ऋ० १० । १८ । ६ ।

3. Live the full term of life, reaching a happy old age,

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1. *Stand before us.*— Protect us from the approach of Death by standing as it were between Death and ourselves.

3. *Exerting one after the other*:—*i e.*, carrying on the hard work of life one after the other, the older making room for the younger and always preceeding them in death.

exerting one after the other. May Twashtar be gracious, and grant you a longer term of existence.

R. X., 18, 6.

पश्येम शरदः शतम् । जीवेम शरदः शतम् । बुध्येम शरदः शतम् । रोहेम शरदः शतम् । पूषेम शरदः शतम् । भवेम शरदः शतम् । भूयेम शरदः शतम् । भूयसीः शरदः । शतात् ॥ ४–११ ॥ अथ० १९ । ६७ ।

4—11. May we see a hundred years. May we live a a hundred years. May we know a hundred years. May we progress a hundred years. May we prosper a hundred years. May we be a hundred years. May we assert our existence a hundred years. Yea, even more than a hundred years.

Ath. XIX., 67.

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शत प्र ब्रवाम शरदः शतमदीनाः-स्याम शरदः शतं भूयश्च शरदः शतात् ॥ १२ ॥

यजु० ३६ । २४ ।

12. May we see a hundred years that God-appointed bright eye of the Universe arise. May we live a hundred years. May we hear a hundred years. May we preach a hundred years. May we live in freedom a hundred years. yea even more than a hundred years.

Yaj. XXXVI., 24.

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12. *Eye of the Universe* :—The sun. The first part of the mantra has also been translated as follows :—

He, *i. e.* God is the source of light, loved by wise men, Eternal, holy and lofty, &c.

# SECTION VI

## HEALTH AND STRENGTH.

शं मे परस्मै गात्राय शमस्त्वव राय मे । शं मे चतुर्भ्यो अङ्गेभ्यः
शमस्तु तन्वे मम ॥ १ ॥ अथ० १ । १२ । ४

1. Bless my upper and lower parts. May it be well with my four limbs. May all my body be in health.

Ath. I, 12, 4.

सविता पश्चातात्सविता पुरस्तात्सवितोत्तरात्तात्सवितोधरात्तात् ।
सविता नः सुवतु सर्वतातिं सविता ना रासतां दीर्घमायुः ॥ २ ॥
ऋ० १० । ३६ । १४

2. Savitar from behind, Savitar from before, Savitar from above, Savitar from below, Savitar send us perfect health and comfort. Savitar, let our term of life be increased.

R. X., 36, 14.

बलं धेहि तनूषु नो बलमिन्द्रानळुत्सु नः । बलं तोकाय तनयाय
जीवसे त्वं हि बलदा असि ॥ ३ ॥ ऋ० ३ । ५३ । १८

3. O! Indra, give strength to our bodies, strength to our offspring that they may live (long and well). Thou alone art the giver of strength.

R. III., 53, 18.

द्युमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्वीररातीः । वर्षीयो वयः
कृणुहि शचीभिर्धनस्य सातावस्मां अविड्ढि ॥ ४ ॥
ऋ० ६ । ४४ । ९

4. Grant us most illustrious strength, keep off men's manifold malice. Give us, of Thy might, abundance of energy, help us in the acquisition of wealth.

R. VI., 44, 9.

त्वामुग्रमवसे चर्षणीसहं राजन् देवेषु हूमहे । विश्वा सु नो विथुरा
पिब्दना वसोऽमित्रान्त्सुषहान् कृधि ॥ ५ ॥ ऋ० ६ । ४६ । ६

5. We invoke Thee for help O! King, Mighty amid the gods, Ruler of men. Strengthen all that is weak in us and make it easy for us to subdue our enemies.

R. VI., 46, 6.

इमा ब्रह्मेन्द्र तुभ्यं शंसि दा नृभ्यो नृणां शूर शवः । तेभिर्भव
सक्रतुर्येषु चाकन्नुत त्रायस्व गृणत उत स्तीन् ॥ ६ ॥

ऋ० १० । १४८ । ४

6. I have sung these holy prayers to Thee O! Indra. Grant manliness to men O! Mighty Lord, make Thy mind one with those whose songs delight Thee. Protect Thy singers and their companions.

R. X., 148, 4,

एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः । कृण्वन्तु विश्वे देवा आयुष्टे
शरदः शतम् ॥ ७ ॥ अथ० २ । १३ । ४

7. Come hither, stand upon this stone. Thy body shall become like a stone. The all-pervading God shall make thy life a hundred years long.

Ath. 11., 13, 4.

यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वे ऽवन्तु देवाः तं त्वा
भ्रातरः सुवृधा वर्धमानमनु जायन्तां बहवः सुजातम् ॥ ८ ॥

अथ० २ । १३ । ५

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7-8. The mantras are addressed to the young man who has just become an adult member of the family with

8. So may the Omnipresent Lord protect thee, whom we divest of old raiment. So after thee, well formed and growing stronger, be born a multitutde of thriving brothers.

Ath. 11., 13, 5.

ओजो ऽस्योजो मे दाः स्वाहा ।। सहो ऽसि सहो मे० ।। बलमसि
बलं मे० ।। आयुरसि आयुर्मे० ।। श्रोत्र-मसि श्रोत्रं मे० ।। चक्षुरसि
चक्षुर्मे० ।। परिपाणमसि परिपाणं मे दाः स्वाहा ९-१५

अथ० २ । १७।

9, 15. Power art Thou, give me power. Svaha.
Might art Thou, give me might. Svaha.
Strength art Thou, give me strength. Svaha.
Life art Thou, give me life. Svaha.
Eye art thou, give me eyes. Svaha.
Ear art Thou, give me hearing. Svaha.
Shield art Thou, shield me well. Svaha.

Ath. 11., 17.

तुभ्यमेव जरिमन् वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं ये ।
मातेव पुत्रं प्रमना उपस्थे मित्र एनं मित्रियात् पात्वंहसः ।।१६।।

अथ० २ । २८ । १

16. This child shall grow to meet thee only, Old Age! None of the hundred other deaths shall do him any harms May Mitra (the Great Friend of friends) guard him from trouble caused by friends, as the mother guards the son she nurses.

Ath. 11., 28. 1.

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duties to perform. His old clothes are taken off and he puts on the garment of grownup men—Vide Kausika-Sutra for the ceremony. Griffith suggests the Roman parallel of the ceremony of the Roman youth's assumption of the *toga virilis*.

16. The prayer is for the long life and health of a child. *Hundred deaths*—numerous diseases which may lead to death. *Trouble caused by friends*:—by lip-friends of course.

पार्थिवस्य रसे देवा भगस्य तन्वो बले । आयुष्यमस्मा अग्निः
सूर्यो वर्च आ धाद् बृहस्पतिः ॥ १७ ॥ अथ० २ । २९ । १

17. Give him O! Lord, all that the earth hath best with bodily strength and happiness. O! Thou, called Agni, Surya and Brihaspati, give him eminence.

Ath. II 29, 1.

जयं क्षेत्राणि सहसायम् इन्द्र कृण्वानो अन्यानधरान्त्सपत्नान्
॥१८॥ अथ० २ । २९ । ३

18. May he with might win field and victory, Indra! crushing his rivals under his foot.

Ath. II., 29, 3.

मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम ॥१९॥
अथ० ५ । ३ । १

19. May the four regions bend before me. With Thee for our Commander may we win the battle.

Ath. V., 3, 1.

मह्यं यजन्तां मम यानीष्टाकूतिः सत्या मनसो मे अस्तु । एनो मा
नि गां कतमच्चनाहं विश्वेदेवा अभि रक्षन्तु मेह ॥२०॥
अथ० ५ । ३ । ४

20. For me let them present all mine oblations and let my mind's intention be accomplished. May I be guiltless of the least transgression. May the Universal God come here and protect me.

Ath. V, 3, 4.

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18. Prayer offered on behalf of a King.

19. The Mantras 19 and 20 form a prayer to be addressed by a King.

20. *For me etc.* :—Let the priest perform the sacrifice on my behalf.

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश । बाधेथां
दूरं निर्ऋतिं पराचैः कृत चिदेनः प्र मुमुक्तमस्मत् ॥२१॥
अथ० ७ । ४२ । १ ।

21. Scatter, O! Gracious and Wrathful Lord, the sickness that has entered our house. Chase destruction afar and pardon us even if we have committed any fault.

Ath. VII,, 42, I.

एतु प्राण एतु मन एतु चक्षुरथो बलम् । शरीरमस्य सं विदां
तत्पद्भ्यां प्रति तिष्ठतु ॥ २२ ॥ अ० ५ । ३० । १३ ।

22. May breath and mind, sight and vigour come back to him. May all his body be restored and may he be able to stand upon his feet firmly.

Ath. V., 30, 13.

प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा सं बलेन । वत्थामृतस्य
मा नु गान्मा नु भूमिगृहो भुवत् ॥२३॥ अथ० ५ । ३० । १४

23. Restore this man to breath and sight, O! Agni, and unite him with his body and his strength. Thou knowest Amrita, let him not go hence and be mingled with the dust.

Ath. V., 30. 14.

अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती । यथा भर्गस्वतीं
वाचमावदानि जनाँ अनु ॥ २४ ॥

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20. Transgression—After victory the King should guard against any excesses.

21. The prayer for getting rid of disease that has attacked a house. Let all India repeat this prayer to get rid of the plague.

22, 23. For the restoration of a sick man to health.

मयि वर्चो अथो यशोथो यज्ञस्य यत् पयः । तन्मयि प्रजापति-
र्दिवि द्यामिव दृंहतु ॥ २५ ॥ अथ० ६ । ६९ । २-३

24, 25. Bathe me in Thy delicious honey, O! Lord of splendid light, so that I may speak eloquently to mankind. In me be strength, in me be fame, in me the power of sacrifice. May Prajapati establish this in me as firmly as light is in heaven.

Ath. VI., 69, 2, 3.

अग्ने त्वꣳसुजागृहि वयꣳसुमन्दिषीमही । रक्षाणो अप्रयुच्छन्
प्रबुधे नः पुनस्कृधि ॥ २६ ॥ यजु० ४ । १४ ।

26, O Agni, watch Thou well, when we enjoy refreshing sleep. Protect us with unceasing care. Waken us again from sleep.

Yaj. IV., 14.

पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म आगन्
पुनश्चक्षुः पुनः श्रोत्रम्म आगन् । वैश्वानरोऽदब्धस्तनूपा अग्निर्नः
पातु दुरितादवद्य त् ॥ २७ ॥ यजु० ४ । १५ ।

27. Thought hath returned t o me and life, my breath and soul have come again. O! F riend of all our bodies' guard, preserve us safe from misfortune and dishonour.

Yj. IV., 15.

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24, 25. The prayer of an Arya, especially a Brahmana.

26. Prayer to be recited while going to bed. The next to be recited while leaving it after sleep.

# SECTION VII

## VIGOUR AND SPLENDOUR.

प्राणं मे पाह्यपानं मे पाहि व्यानं मे पाहि चक्षुर्म उर्व्या विभाहि
श्रोत्रम् मे श्लोकय । अपः पिन्वौषधीर्जिन्व द्विपादव चतुष्पात्पाहि
दिवो वृष्टिमेरय ॥ १ ॥ यजु० १४ । ८ ।

1. Guard my breathing, my out-breathing, my through-breathing. Illumine my eye with far reaching vision. Give power of hearing to mine ear. Pour forth waters, give life to plants. Protect bipeds. Protect quadrupeds. Send rain from heaven.

Yaj. XIV., 8.

वाङ्म आसन्नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः । अपलिताः
केशा अशोणा दन्ता बहु बाह्वोर्बलम् ॥

ऊर्वोरोजो जङ्घयोर्जवः पादयोः प्रतिष्ठा । अरिष्टानि मे सर्वात्मा-
निभृष्टः ॥ २ ॥ अथ० १९ । ६० ।

2. May I have voice (in my mouth), breath in my nostrils, sight in mine eyes, hearing in mine ears, hair that hath not turned grey, teeth free from yellowness and much strength in mine arms.

May I have power in my thighs, swiftness in my legs, steadfastness in my feet. May all my limbs be uninjured and my soul unimpaired.

Ath. XIX., 60.

शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि। राजा मे प्राणो
अमृतꣳसम्राट् चक्षुर्विराट् श्रोत्रम् ॥ ३ ॥
जिह्वा मे भद्रं वाङ् महो मनो मन्युः स्वराड् भामः। मोदाः
प्रमोदा अङ्गुलीरङ्गानि मित्रं मे सहः ॥ ४ ॥

यजु० २०। ५,६।

3, 4. My head be grace, my face be fame, my hair and beard be brilliant. My breath be king and deathlessness, mine eye sole Lord, mine ear the sovereign. My tongue be bliss, my voice be might, my mind be wrath, my rage self-lord. Joys be my fingers, my limbs delight and conquering strength my (trusty) friend.

Yaj. XX., 5, 6.

अस्मे धेहि द्युमतीं वाचमासन् बृहस्पते अनमीवामिषिराम् ॥ ५ ॥

ऋ० १०। ९८। ३।

5. O Lord of might, place in my mouth lucid and powerful speech free from every drawback.

R. X . 98, 3.

यदन्तरिक्षे यद्दिवि यत् पञ्च मानुषाँ अनु। नृम्णं तद्धत्त-
मश्विना ॥ ६ ॥
ऋ० ८। ९। २।

6. Give us all manliness that is in heaven, in mid-air and on the earth.

R. VIII., 9. 2.

मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवानःसचन्ताम्।
अस्माकꣳसन्त्वाशिषः सत्या नः सन्तु आशिषः ॥ ७ ॥

यजु० २। १०

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3. *My breath be King*:—May I be awe inspiring and majestic.

7. Indra, bestow on me that Indra-power! May wealth in full abundance gather round us. May blessings wait upon us, yea, real blessings.

Yaj. II,. 10.

अग्ने वर्चस्विन्वर्चस्वाँ स्त्वन्देवेष्वसि वर्चस्वानहम्मनुष्येषु भूयासम् ॥ ८ ॥ यजु० ८ । ३८

8. O lustrous Agni, Thou art splendid among gods, may I be bright with lustre among men.

Yaj. VIII., 38.

इन्द्रौजिष्ठौजिष्ठस्त्वन्देवेष्वस्योजिष्ठोऽहम्मनुष्येषु भूयासम् ॥९॥

यजु० ८ । ३९ ।

9. O! Indra, Thou art the mightiest among the gods, may I be mighty among men. Yaj VIII., 39.

सूर्य्य भ्राजिष्ठ भ्राजिष्ठस्त्वं देवेष्वसि भ्राजिष्ठो ऽहम्मनुष्येषु भूयासम् ॥१०॥ यजु० ८ । ४०

10. Thou art bright among the gods, O Surya, may I be bright among men. Yaj. VIII., 40.

इयदस्यायुरस्यायुर्मयि धेहि युङ्ङसि वर्चोंसि वर्चों मयि धेह्यूर्गस्यूर्जं मयि धेहि । इन्द्रस्य वां वीर्यकृतो वाहू अभ्युपावहरामि ॥ ११ ॥ यजु० १० । २५ ।

11. Thou art life, O Mighty Lord, give me life. Thou art splendour, O Friend of all, give me splendour. Thou art strength, give me strength. I draw you down, two arms of Indra, mighty in achievement.

Yaj. X., 25.

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11. *I draw you down, &c.,*:—I invoke the help of Indra to enfold me in His protecting arms.

रुचं नो धेहि ब्राह्मणेषु रुचꣳराजसु नस्कृधि । रुचं विश्येषु शूद्रेषु
मयि धेहि रुचारुचम् ॥ १२ ॥ यजु० १८ । ४८ ।

12. Give lustre to the Brahmans, lustre to the ruling class, give lustre to the Vaishyas and Sudras, give, through (Thy) lustre, lustre unto me.

Yaj. XVIII., 48.

तनूपाऽअग्नेऽसि तन्वम्मे पाह्यायुर्दाऽअग्नेस्यायुर्मे देहि वर्चोदा
अग्नेऽसि वर्चो मे देहि । अग्ने यन्मे तन्वाऽऊनन्तन्म ऽआपृण ॥१३॥

यजु० ३ । १७ ।

13. O Agni, Thou art body's guard, guard my body. Thou art giver of life, give me life, Giver of lustre art Thou, give me lustre. O Agni, supply who is wanting in my body.

Yaj. III., 17.

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# SECTION VIII.

## FAME AND POPULARITY.

अस्माकयुत्तमं कृधि श्रवो देवेषु सूर्य । वर्षिष्ठं द्यामिवोपरि ॥ १ ॥

ऋ० ४ । ३१ । १५ ।

1. O ! Surya, raise our fame among the gods, make it lofty as the high heaven.

R. IV., 31, 15.

इह प्रजामिह एयिं रराणा इह श्रवो वीरवत्तक्षता नः ।

येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥ २ ॥

ऋ० ४ । ३६ । ९ ।

2. Bestowing on us here riches and children, grant us fame worthy of heroes. Grant us, O Lord, that wealth of higher kind, by which we may surpass in renown.

R. IV. 36. 9.

इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठ पपुरि श्रवः । येनेमे चित्र वज्रहस्त

रोदसी ओभे सुशिप्र प्राः ॥ ३ ॥ ऋ० ५ । ४६ । ५ ।

3. Bring us glory and fame, O Indra, enriching, Mightiest, Excellent, wherewith. O ! Wondrous God, Glorious and Mighty, Thou hast filled full this earth and heaven.

R. VI., 46, 5.

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु । प्रियं सर्वस्य पश्यत

उत शूद्र उतार्ये ॥ ४ ॥ अथ० १९ । ६२ ।

4. Make me beloved among the gods, beloved among the Princes. May I be dear to every one who sees me, whether Sudra or Arya.

Ath. XIX. 62.

# SECTION IX

## FEARLESSNESS.

यथा द्यौश्च पृथवी च न बिभीतो न रिष्यत । एवामे प्राण-
माबिभेः ॥ १ ॥

यथाहश्चरात्री च न बिभीतो ॥ २ ॥

यथा सूर्यश्च चन्द्रश्च० ॥ ३ ॥

यथा ब्रह्म च क्षत्रं च० ॥ ४ ॥

यथा भूतं च भव्यं च० ॥ ५ ॥ अथ० २ । १५ । १–६

1-5. As heaven and earth are not afraid and never suffer loss or harm, even so my spirit fear not thou.

As day and night are not afraid, nor ever suffer loss or harm, even so my spirit fear not thou.

As sun and moon are not afraid, nor ever suffer loss or harm, even so my spirit fear not thou.

As Brahmanhood and princely power are not afraid, nor ever suffer loss or harm, even so my spirit fear not thou.

As what hath been and what shall be fear not, nor ever suffer loss or harm, even so my spirit fear not thou.

Ath. II., 15, 1-6.

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं पुरोयः ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ ६ ॥
अथ० १९ । १५ । ६ ।

8. May we be fearless from friends and from the unfriendly, fearless from whom we know and whom we know not, fearless in the night and fearless in the daytime. May all the directions be friendly to us.

Ath. XIX 15, 6.

# SECTION X

## FREEDOM AND LIBERTY.

आ सर्वतातिमदितं वृणीमहे ॥ १ ॥ ऋ० १० । १०० । १

1. We ask for freedom and complete felicity.

R. X., 100, 1.

आदित्यासो अदितयः स्याम पूर्देवत्रा वसवो मर्त्यत्रा ।
सनेम मित्रावरुणा सनन्तो भवेम द्यावापृथिवी भवन्तः ॥ २ ॥

ऋ० ७ । ५२ । १

2. May we be free from every bondage O Lord, a tower of strength among gods and men. Winning, may we win the Friend of friends, the Varuna Almighty, and living, may we live (rich, powerful and distinguished.)

R. VII., 52, 1.

नू मित्रो वरुणो अर्यमानस्त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

ऋ० ७ । ६३ । ६

8. May Mitra, Varuna and Aryaman grant us freedom and room for ourselves and our children. May all the paths

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1. This is the refrain of the whole of R. X. 100. The translation given is Griffithis.

2. This mantra is addressed to many gods Like Adityas, Vasus, Heaven and Earth, Mitra and Varuna. See Introduction why I have translated them by God here and elsewhere.

be fair and good for us to travel. Preserve us ever more, O Lord; with blessings.

R. VII., 63, 6.

ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यस्मत् पाशं वरुणो मुमोचत् ।
अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥ ४ ॥
ऋ० ७ । ८८ । ७

4. While we abide in these fixed habitations and win favours from the lap of earth, may Varuna untie the bond that binds us. Preserve us evermore O Lord, with blessings.

R. VII., 88, 7.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु ॥५॥
अथ० २० । १७ । ११ ।

5. May Brihaspati protect us from behind and from above and from below, from wrong-doers. May Indra grant us room and freedom as a friend of friends from the front and centre.

Ath. XX., 17, 11.

अग्नेऽदब्धायोऽशीतम पाहि मा दिद्योः पाहि प्रसित्यै पाहि दुरिष्ट्यै
पाहि दुरद्मन्या आविषन्नः पितुं कृणु ॥ ६ ॥ यजु० २ । २० ।

6. O Agni of exhaustless strength, pervading all, protect me from the lightning flash. Protect me from bondage, from defect in worship and from food injurious to health.

Yaj. II., 20.

# SECTION XI

## Home.

ऊर्जं विभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः । येषामद्ध्येति प्रवसन्येषु सौमनसो बहुः । क्षेमाय वः शत्नयै प्रपद्ये शिवꣳ शग्मꣳ शंयोः शंयोः ॥ १ ॥ यजु० ३ । ४१-४३ ।

1. I, full of strength, enlightened and happy, come to the Home rejoicing in my spirit. The home on which the wanderer thinks, where joy and cheerfulness abide. I come to thee for safety and quiet. May joy be ours, felicity and blessing.

Yaj. III., 41-43.

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1. The Mantra gives a nice conception of home, a place where joy and cheerfulness, safety and quiet, felicity and blessings of all kinds reign.

The Mantra may be put in the mouth of a Brahmachari who is just returning from Gurukula and is going to enter upon the career of a house-holder.

# SECTION XII

## Being A Good House-Holder.

अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेहं गृहपतिना भूयासम् सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः । अस्थूरि णौ गार्हपत्यानि सन्तु शतꣳ हिमाः सूर्यस्यावृतमन्वावर्तें ॥ यजु० २ । २७ ।

1. Agni ! may I become a good house-holder. Agni, mayst Thou become an excellent House-holder through me the master of the house. O Agni, may our house-hold matters be smoothly managed for a hundred years, not like a one-ox car.*

I move along the path that Surya travels.

Yaj. II., 27.

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*The prayer is offered for being a good house-holder. Agni is prayed to become the house-holder, *i. e.*, the house-holder prays to God to take charge of his house as if it were His own house. *Like a one-ox car*—Where the wife and the husband do not agree. *The path that Surya, &c.*, *i.e.*, may my career be regular and illustrious.

# SECTION XIII

## Peace and Security.

इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयंकरत् । जेता शत्रून्विचर्षणि ॥१॥
ऋ० २ । ४१ । १२ ।

1. May Indra, Foe-subduer, swift, rain down security from all sides.

R. II., 41, 12.

त्वन्नः पश्चादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः । आरे अस्मत् कृणुहि दैव्यं भयमारे हेतीरदेवीः ॥ २ ॥ ऋ० ८ । ६१ । १६ ।

2. Protect us from behind, below, above and in front. Indra, guard us from all sides. Keep far away heavenly terrors and the weapons of the impious.

R. VIII., 61, 16.

अद्याद्या श्वः श्व इन्द्र त्रास्व परे च नः । विश्वा च नो जरितॄन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥ ३ ॥ ऋ० ८ । ६१ । १७ ।

3. Protect us, Indra, day by day : Lord of the brave! keep our singers safe by day and by night.

R. VIII., 61, 17.

अनमित्रं नो अधरादनमित्रं न उत्तरात् । इन्द्रानमित्रं नः पश्चादनमित्रं पुरस्कृधि ॥ ४ ॥
अथ० ६ । ४० । ३ ।

4. Make us free from enemies both from below and from above. O! Indra, give us perfect peace, from behind and from before.

Ath. VI., 40, 3.

मनो मे तर्प्पयत वाचं मे तर्प्पयत प्राणं मे तर्प्पयत चक्षुर्मे तर्प्पयत श्रोत्रम्मे तर्प्पयतात्मानम्मे तर्प्पयत प्रजाम्मे तर्प्पयत पशून्मे तर्प्पयत गणान्मे तर्प्पयत गणा मे मा वितृषन् ॥ ५ ॥

यजु० ६ । ३१ ।

5. Satisfy my mind, my speech, my breath, my eyes and my ears and bestow peace upon my soul. Keep safe my offspring, protect my cattle. Content the troops of men about me. Never may the bands of men about me feel in want for anything.

Yaj. VI., 31.

शन्नो मित्रः शं वरुणः शन्नो भवत्वर्यमा । शन्न इन्द्रो बृहस्पतिः
शन्नो विष्णुरुरुक्रमः ॥ ६ ॥ यजु० ३६ । ९ ।

6. May Mitra send us peace. May Varuna and Aryaman send us peace. May Indra and Brihaspati and mighty Vishnu send us peace.

Yaj. XXXVI., 9.

शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शंयोरभि स्रवन्तु नः ॥७॥

यजु० ३६ । १२ ।

7. May the heavenly waters be sweet to us to drink and may they flow for our happiness.

Yaj XXXVI., 12.

अभयं न करत्यन्तरिक्षमभयं द्यावापृथवी उभे इमे । अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥ ८ ॥

अथ० १९ । १५ । ५ ।

8. May we enjoy security and peace from heaven and earth and air's mid-region. May we be safe and free from

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7. May they flow with health and strength to us.—Griffith.

danger from east and west and north and south.

Ath. XIX., 15, 5.

यतोयतः समीहसे ततो नो अभयं कुरु । शं नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥ ९ ॥ यजु० ३६ । २२ ।

9. May we enjoy security from every thing according to Thy will, O Lord. May we live in peace and fearlessness, with our children and our cattle.

Yaj. XXXVI., 22.

शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्वन्तरिक्षम् । शान्ता उदन्वतीरापः शान्ता नः सन्त्वोष्टधीः ॥ १० ॥

शान्तानि पूर्वरूपाणि शान्तं नो अस्तु कृताकृतम् । शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः ॥ ११ ॥ अथ० १९ । ९ । १--२

10. Gentle be heaven, gentle earth, gentle this spacious atmosphere. Gentle be waters as they flow, gentle to us be plants and herbs.

11. Gentle be signs of coming change and that which is and is not, done! Gentle be past and future, yea, may all be gentle unto us.

Ath. XIX., 9, 1, 2.

द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापा शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ १२ ॥

यजु० ३६ । १७ :

12. May there be peace in the sky, peace in the mid-region; peace on the earth, peace in waters, peace in medicines and peace in vegetables. May all the powers of nature bring us peace. May God vouchsafe us peace. May peace on peace reign everywhere. May that peace come unto me.

Yaj. XXXVI., 17.

# SECTION XIV.

## Wealth With Other Blessings.

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः स नरस्य प्र यंसत् ॥ १ ॥
ऋ० १ । ९६ । ८

1. May the Wealth-giver bestow conquering riches upon us. May He grant us wealth with heroes.

R. I., 96, 8.

इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे । पोष
रयीणामरिष्टिं तनूनां स्वाद्मानं वाचः सुदिनत्वमह्नाम् ॥ २ ॥
ऋ० २ । २१ । ६

2. Indra, bestow on us the choicest of riches, the spirit of ability and fortune, increase of wealth, soundness of body, sweetness of speech and fairness of days.

R. 11., 21, 6.

परि विश्वानि सुधिताग्नेरश्याम मन्मभिः । विप्रासो जात-
वेदसः ॥ ३ ॥ ऋ० ३ । ११ । ८

3. May we, the adorers of Him who knows all living beings, gain, from Agni, all that brings happiness.

R. III., 11, 8.

अग्ने विश्वानि वार्या वाजेषु सनिषामहे । त्वे देवास एरिरे ॥ ४ ॥
ऋ० ३ । ११ । ९

4. O! Agni, may we obtain all things, worth having, by our deeds of might. All the gods are centred in Thee.

R. III., 11,, 9.

नू नो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु । द्युमदग्नेसुवीर्यं वर्षिष्ठ-
मनुपक्षितम् ॥ ५ ॥ ऋ० ३ । १३ । ७

5. Grant us endless wealth with children and strength. And, Agni, splendid heroic courage exalted and exhaustless.

R. III., 13, 7.

स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥ ६ ॥
ऋ० ३ । १६ । ३

6. O! Agni, Bounteous Lord, grant us wealth with heroic strength, most lofty, very glorious, rich in offspring, free from disease and full of vigour.

R. III., 16, 3.

मानोअग्नेऽमतये मावीरतायै रीरधः मागोतायै सहसस्पुत्र मा निदे
ऽपद्वेषांस्या कृधि ॥ ७ ॥ ऋ० ३ । १६ । ५

7. Do not give us up to poverty, nor want of heroic sons, nor, O mighty Lord, to lack of cattle, nor to calumny. Drive away malignity from us.

R. III., 16, 5.

शग्धि वाजस्य सुभग प्रजावतो ऽग्ने बृहतोअध्वरे । सं राया
भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥८॥ ऋ० ३।१६।६

8. Grant us power, Blessed Agni, bestowing abundant progeny for our sacrifice. Flood us with abundant riches bringing, O ! most glorious One, happiness and high renown.

R. III., 16, 6.

आ ते स्वस्तिमीमह आरे अंघामुपावसुम् । अद्या च सर्वतातये
श्वश्च सर्वतातये ॥ ९ ॥ ऋ० ६ । ५६ । ६

9. We call on Thee for prosperity, to be free from sin and full of wealth, leading to happiness day by day.

R. VI., 56, 6.

दा नो अग्ने धिया रयिं सुवीरं स्वपत्यं सहस्य प्रशस्तम् ॥ १० ॥
ऋ० ७ । १ । ५

10. Victorious Agni ! grant us wealth with wisdom, wealth with brave sons, famous and independent.

R. VII., 1, 5.

तवाहमग्न ऊतिभिर्नेदिष्ठाभिः सचेय जोषमा वसो । सदा देवस्य
मर्त्यः ॥ ११ ॥ ऋ० ८ । १९ । २८

11. With Thine immediate aid, Agni, may I ever gain my wish, a mortal with a God to help.

R. VIII., 19, 28.

तव क्रत्वा सनेय तव रातिभिरग्ने तव प्रशस्तिभिः । त्वामिदाहुः
प्रमतिं वसो ममाग्ने हर्षस्व दातवे ॥ १२ ॥ ऋ० ८ । १९ । २९

12. May I, O Agni, gather wealth by Thy wisdom and by Thy leading. Excellent Agni ! Thou art my Providence : delight to be liberal.

R. VIII., 19, 29.

प्रभङ्गं दुर्मतीनामिन्द्र शविष्ठा भर रयिमस्मभ्यं युज्यं चोदयन्मते-
ज्येष्ठं चोदयन्मते ॥ १३ ॥ ऋ० ८ । ४६ । १९

13. O ! Mightiest Lord, bring us that which crushes men of perverted intellects, wealth suited to our needs, best wealth, O Thou Inspirer.

R. VIII., 46, 19.

अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः । अभि चन्द्रा
भर्तवे नो हिरण्याभ्यश्वान्रथिनो देव सोम ॥ १४ ॥
ऋ० ९ । ९७ । ५०

14. Bestow on us garments fit to wear, send sacred milch-kine, giving abundant milk. O Soma send us chariot-horses that they may bring us treasures, bright and golden.

R. IX., 97, 50.

सुब्रह्माणं देववन्तं बृहन्तमुरुं गभीरं पृथुबुध्नमिन्द्र । श्रुतऋषि-
मुग्रमभिमातिषाहमस्मभ्यं चित्रं वृषणं रयिन्दाः ॥ १५ ॥

ऋ० १० । ४७ । ३

15. Wealth with good Brahmans, Indra! God-attended, high, wide and deep, and based on broad foundations. Strong, with famed Rishis, conquering our foemen, vouchsafe us mighty and resplendent riches.

R. X., 47, 3.

वनीवानो मम दूतास इन्द्रं स्तोमाश्चरन्ति सुमतीरियानाः ।
हृदिस्पृशो मनसा वच्यमाना अस्मभ्यं चित्र वृषणं रयिन्दाः ॥१६॥

ऋ० १० । ७ । ४७

16. My hymns, craving loving kindness, go forth to Indra like messengers with earnest prayers, proceeding from my heart and moving His heart. Vouchsafe us mighty and resplendent riches.

R. X., 7, 47.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नमऽउक्तिं विधेम ॥ १७ ॥

यजु० ५ । ३६ ।

17. O! Agni, lead us to wealth by righteous paths, Thou Lord, who knowest every sacred duty. Remove the sin that makes us stray and wander. We will bring Thee most ample adoration.

Yaj. V., 36.

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूर
इषव्यो ऽतिव्याधी महारथो जायताम् दोग्ध्री धेनुर्वोढानड्वानाशुः

सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य
वीरो जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो न
ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् ॥१८॥ यजु० २२ । २२

18. O Lord, may there be born in the kingdom : Brahmans distinguished for religious knowledge : Kshatriyas, heroic, skilled marksmen, piercing with shafts, mighty warriors ; the cows giving abundant milk, the oxen good at carrying, swift horses, industrious women. May the clouds send rain according to our desire, may our fruit-trees ripen, may acquisition and preservation of property be secured to us.

Yaj. XXII., 22.

शुनं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु ॥१९॥

अथ० ३ । १५ । ४ ।

19. May our business be profitable, may interchange of merchandise enrich me.

Ath. III., 15, 4.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् । वयं राजभिः
प्रथमा धनान्यस्माकेन वृजनेना जयेम ॥ २० ॥

अथ० २० । १७ । १० ।

20. O much invoked, may we subdue all famine and scarcity with store of grain and cattle. May we allied, as first in rank, with princes, obtain possessions by our own exertion.

Ath. XX., 17, 10.

इष्णान्निषाणामुं म इषाण सर्वलोकं म इषाण ॥ २१ ॥

यजु० ३१ । २२

21. Wishing, wish yonder (world) for me, wish that the universe be mine.

Yaj. XXXI., 22.

# SECTION XV

## For Offspring.

सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ १ ॥

अथ० ३ । १० । ८ ।

1. Grant us children with long lives, bless us with increase of our wealth.

Ath. III., 10. 8.

प्रजापते श्रेष्ठेन रूपेणास्या नार्या गवीन्योः । पुमांसं पुत्रमा धेहि
दशमे मासि सूतवे ॥ २ ॥ अथ० ५ । २५ । १३

2. O ! Lord of Life, Prajapati, may this woman conceive of a male child of the noblest form, to be brought forth by her in the tenth month.

Ath. V., 25, 13.

यथेयं पृथिवी मही भूतानां गर्भमादधे । एवा ते ध्रियतां गर्भो
अनुसूतं सवितवे ॥ ३ ॥ अथ० ६ । १७ । १ ।

3. Just as this mighty earth conceived the germ of all things, so may the germ of life be laid in thee that thou mayst bear a son.

Ath. VI., 17, 1.

पुमांसं पुत्रं जनय तं पुमाननु जायताम् । भवासि पुत्राणां माता
जातानां जनयाश्च यान् ॥ ४ ॥ अथ० ३ । २३ । ३ ।

4. Bring forth a male, bring forth a son to be followed by other male children. May you be the mother of sons born and to be born.

Ath. III., 23, 3.

# SECTION XVI

## Childbirth

दश मासाञ्छशयानः कुमारो अधि मातरि । निरैतु जीवो अक्षतो
जीवो जीवन्त्या अधि ॥ १ ॥ ऋ० ५ । ७८ । ९ ।

1. The child who has been lying for ten months in the mother's womb, may he come forth alive unharmed, living from the living mother.

R. V., 78, 9.

अभि त्वा जरिमाहित गामुक्षणमिव रज्ज्वा । यस्त्वा मृत्युरभ्य-
धत्त जायमानं सुपाशया । तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद्
वृहस्पतिः ॥ २ ॥ अथ० ३ । ११ । ८ ।

2. Old age hath girt thee with its bonds, as a rope a bull. Prajapati has release thee with both the hands of truth from the danger which threatened thee at the time of birth.

Ath III., 11, 8.

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1. To be recited at the time of delivery.
2. This prayer is to be recited after child birth.

# SECTION XVII.

## Protection from Slander

उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः । सखा सुशेव एधि नः ॥ १ ॥ ऋ० १।९१।१५।

1. Protect us from slander, save us, O Soma, from distress. Be unto us a gracious Friend.

R. 1, 91, 15.

उत वा यः सहस्य प्रविद्वान्मर्तो मर्तँ मर्चयति द्वयेन । अतः पाहि स्तवमान स्तुवन्तमग्ने माकिर्नो दुरिताय धायीः ॥ २ ॥

ऋ० १।१४७।५।

2. O Victorious Lord, when a man with double tongue intentionally injures a fellow being, from him, glorious Lord, save Thy worshipper : Bring us not to pain and trouble.

R. I., 147, 5.

पातामवद्यादुरिताद्भीके पिता माता च रक्षतायवोभिः ॥ ३ ॥

ऋ० १।१८५।१०।

3. Be near us, keep us from reproach and trouble. Father and mother, preserve us with Thy help.

R. I., 185, 10.

मा नो नि दे च वक्तवेऽर्यो रन्धीरराव्णे । त्वे अपि क्रतुर्मम ॥४॥

ऋ० ७ । ३१ । ५ ।

4. Give us not up to man's reproach, to our enemy's hateful calumny : in Thee alone is all my strength.

R. VII., 31, 5.

अपामीवामप विश्वामनाहुतिमपारातिं दुर्विदत्रमाघायतः । आरे
देवा द्वेषो अस्मद्युयोतनोरुणः शर्म यच्छता स्वस्तये ॥ ५ ॥

ऋ० १० । ६३ । १२ ।

5. Drive away all disease and impure sacrifice. Keep off the wicked man's malice and hatred. Keep far away from us all enmity, O Lord, and vouchsafe us perfect shelter for our happiness.

R. X., 63, 12.

# SECTION XVIII.

## Safety Through Troubles.

स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥ १ ॥

ऋ० १ । ९९ ।

1. May Agni carry us through all our trouble and grief as in a boat across the river.

R. I., 99.

ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥२॥

ऋ० ८ । ४३ । ३० ।

2. O! Agni, may we, Thy devoted servants, gazed at by all with admiration, pass lightly over all distress, throughout our lives.

R. VIII., 43, 30.

त्वं नो अस्या अमतेरुत क्षुधो भिशस्तेरव स्पृधि । त्वं न ऊती
तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥ ३ ॥

ऋ० ८ । ६६ । १४ ।

3. Set us free from this calamity of famine, deliver us from this dreadful curse. Come to our help with Thy infinite wisdom, most mighty, Solver of all difficulties.

R. VIII., 66, 14.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ॥ ४ ॥

ऋ० १० । ४२ । १० ।

4. O much-invoked, may we be able to subdue all famine and scarcity with store of grain and cattle.

R. X., 42, 10.

अरिष्टः स मर्तो विश्व एधते प्र प्रजाभिर्जायते धर्मणस्परि ।
यमादित्यासो नयथा सुनीतिभिरति विश्वानि दुरिता स्वस्तये ॥५॥
ऋ० १० । ६३ । १३ ।

5. Unharmed and uninjured, following the Law, *he* prospers and spreads in his progeny, whom Thou, with Thy good guidance, leadest safe through all his pain and grief to happiness.

R. X., 63, 13.

स नः सिन्धुमिव नावाति पर्षा स्वस्तये । अप नः शोशुचदघम् ॥ ६ ॥
अथ० ४ । ३३ । ८ ।

6. As in a ship across a river, lead us to perfect happiness. His light may chase our pain away.

Ath. IV., 33, 8.

# SECTION XIX

## Distinction in Council.

तस्य प्राशं त्वं जहि यो न इन्द्राभिदासति । अधि नो ब्रूहि शक्तिभिः प्राशि मामुत्तरं कृधि ॥ १ ॥ अथ० २ । २७ । ७

1. Indra, defeat the speech of him who opposes us out of malice, strengthen us with Thy power and might. Make me superior in debate.

Ath. II., 27, 7.

येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरः सङ्गतेषु ॥ २ ॥

अथ० ७ । १२ । १

2. May every man I meet respect me and co-operate with me. O! Fathers, may my words be fair at the meetings.

Ath. VII., 12, 1.

विद्म ते सभे नाम नरिष्टा नाम वा असि । ये ते के च सभासदस्ते मे सन्तु सवाचसः ॥ ३ ॥ अथ० ७ । १२ । २

3. O Conference, thy name, as we know, is exchange of ideas. May all the members agree with me.

Ath. VII., 12, 2.

एषामहं समासीनानां वर्चो विज्ञानमा ददे । अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु ॥ ४ ॥ अथ० ७ । १२ । ३

4. The splendour and learning of these men, seated here. I make my own. Indra make me conspicuous in all this gathered company.

Ath. VII., 12, 3.

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4. 'I carry them away with me,' says the Orator.

# SECTION XX

## FOR KINGDOM

वृष्ण ऊर्मिरसि राष्ट्रदा राष्ट्रं मे देहि ॥ १ ॥ यजु० १० । २

1. Mighty art Thou, Giver of Kingdoms, give me the kingdom.

Yaj. X., 2.

अनाधृष्टाः सीदत सहौजसो महि क्षत्रं क्षत्रियाय दधतीः ।

आपः स्वराज स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त ॥ २ ॥ यजु० १० । ४

2. Uninjured and Mighty art Thou, bestowing mighty power on the Kshatrya. Self-ruling Lord art Thou, Giver of Kingdoms, bestow the kingdom on him.

Yaj. X., 4.

# SECTION XXI

## BENEDICTION ON A KING.

इममिन्द्र वर्धय क्षत्रियं म इमं विशामेकवृषं कृणु त्वम् ।
निरमित्रानक्ष्णु ह्यस्य सर्वास्तान् रन्धयास्मा अहमुत्तरेषु ॥ १ ॥

अथ० ४ । २२ । १

1. Exalt and strengthen this my Prince, O God, make him sole lord and leader of the people. Scatter his foes, deliver into his hand all his rivals in the struggle for precedence.

Ath. IV., 22, 1.

एमं भज ग्रामे अश्वेषु गोषु निष्टं भज यो अमित्रो अस्य ।
वर्ष्म क्षत्राणामयमस्तु राजेन्द्र शत्रुं रन्धय सर्वमस्मै ॥ २ ॥

अथ० ४ । २२ । २

2. Let him have a share in village, kine and horses and leave his enemy without a portion. Let him, as King, be the Paramount of Princes. Give up to him, O ! Indra, every enemy of his,

Ath. IV., 22, 2.

अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा । अस्मिन्निन्द्र
महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥ ३ ॥

अथ० ४ । २२ । ३

3. Let him be the lord of endless treasures, let him as King be master of the people. Grant him great power and might and let his enemies be deprived of strength and vigour.

Ath. IV., 22, 8.

युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते । यस्त्वा

करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम् ॥ ४ ॥

अथ० ४ । २२ । ५ ॥

4. I make victorious Indra thy ally, indra, with whom men conquer and are not defeated. He shall make thee the people's sole lord and leader, shall make thee highest of all human rulers.

Ath. IV., 22 5.

अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम् ।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहये मम ॥ ५ ॥

अथ० १ । ९ । २

5. May light, O Lord, be under his dominion, fire and the sun and all that is bright and golden. Throw his foes and rivals at our feet. Raise him to the highest top of heaven.

Ath. I., 9, 2.

एषां यज्ञमुत वर्चो ददेऽहं रायस्पोषमुत चित्तान्यग्ने । सपत्ना
अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥६॥ अथ० १ । ९ । ४

6. I have offered sacrifice on their behalf, O Lord, for their hopes, their glory and the fulness of their riches. Throw at our feet his foes and rivals. Raise him to the highest top of heaven.

Ath. I., 9, 4.

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4. The priest presiding at the coronation ceremony is supposed to speak. In the mantra which follows the '*I*, refers to the same person.

6. *Their*— Kinsmen or electors or the whole nation over which the king is to rule.

# SECTION XXII

## IN THE BATTLE

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं यां इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु ॥ १ ॥
ऋ० १० । १०३ । ११ ।

1. May Indra aid us when our flags are out, may our arms be victorious. May our brave warriors come with flying colours. O Lord, protect us in the din of battle.

R. X., 103, II.

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु । उग्रा वः सन्तु बाह्वो-
ऽनाधृष्या यथासथ ॥ २ ॥ ऋ० १० । १०३ । १३ ।

2. Advance, O warriors, to victory. May God Himself be your defence. Invincible in your arms, that none may wound or injure you.

R. X., 103, 13.

एको वहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिशाधि ।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं घोषं विजयाय कृण्मसि ॥ ३ ॥
अथ० ४ । ३१ । ४ ।

3. Alone, by many art Thou worshipped, Manyu, inspire each Division with zeal for battle. With Thee as Friend, O Thou of glorious splendour, we raise the thundering shout for conquest.

Ath. IV., 31, 4.

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानांमनाꣳसि । उद्वृत्रहन्
वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥ ४ ॥

यजु० १७ । ४२ ।

4. Just raise Thou up, O Bounteous Lord, our weapons and rouse the spirits of my vallant warriors. Goad on the strong steeds' might, O Indra and let the din of conquering war-chariots ring to the skies.

Yaj. XVII., 42.

अमीषां चित्तं प्रतिलोभयन्ति गृहाणाङ्गान्यप्वे परेहि । अभिप्रेहि
निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥ ५ ॥

यजु० १७ । ४४ ।

5. Confusing the minds of our foemen, sieze their bodies and depart, O Panic. Attack them, confound them and consume them. So let our foes abide in utter darkness.

Yaj. XVII., 44.

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5. O Panic :—a simple instance of Apostrophe.

# SECTION XXIII

## AFTER VICTORY.

इदमुच्छ्रेयोवसानमागां शिवे मे द्यावापृथिवी अभूताम् ।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो अभयं नो
अस्तु ॥१॥ अथ० १९ । १४

1. I have obtained this excellent place to rest in. Both Heaven and Earth have been a source of happiness to me. May all the regions be without a foe. We do not hate the conquered enemy. May we enjoy peace and security.

Ath. XIX., 14,

# SECTION XXIV

## Destruction of Godless Enemies.

त्वया वयमुत्तमं धीमहे-वयो बृहस्पते पप्रिणा सस्निना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषी-
महि ॥१॥ ऋ० २ । २३ । १०

1. With Thee for our rich and liberal Ally, O Lord, may we gain the highest power that can fall to a mortal's lot. Let not the cunning wicked man lord it over us. May we prosper without fail, singing choicest hymns of praise.

R. II., 23, 10.

अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥२॥
ऋ० २ । २३ । १२

2. Whoso, with an ungodly mind, tries to injure us, proud of his might among princes, let not his deadly blow reach us. May we humble the wrath of the proud miscreant.

R. II., 23, 12.

उपक्षेतारस्तव सुप्रणीते ऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभिष्याम पृतनायूंरदेवान् ॥३॥
ऋ० ३ । १ । १६

3. O ! Agni, our wise Leader, may we, Thy followers and masters of treasures, strong in the glory of our noble offspring, subdue the godless, when they seek the battle.

R. III., 1, 16.

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1. The aim of fighting is peace and safety and that secured and insured, the fallen enemy is no longer the object of hatred.

अग्ने सहस्व पृतना अभिमातीरपास्य । दुष्टरस्तन्नरातीर्वर्चो धा यज्ञवाहसे ।।४।।
ऋ० ३ । २४ । १

4. Agni, subdue opposing bands and drive away our foes. Invincible, slay godless foes : crown Thy worshipper with glory.

R. III., 24, 1.

अतीव यो मरुतो मन्यते नो ब्रह्म वा यो निन्दिषत् क्रियमाणम् ।
तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषं द्यौरभिसंतपाति ।।५।।
अथ० २ । १२ । ६

5. One who holds us in contempt, O Lord, or blames our prayer, may his own wicked deeds burn him. May Heaven scorch the man who hates devotion.

Ath. II., 12, 6.

इन्द्रासोमा समघशंसमभ्यघं तपुर्ययस्तु चरुरग्निवां इव ।।६।।
ऋ० ७ । १०४ । २

6. Indra and Soma, let sin burn round the wicked as a caldron in the flames of fire.

R. VII., 104, 2.

स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ।।७।।
ऋ० ८ । ११ । ३

7. O Lord ! fight for us and drive away our enemies with their godless enmities.

R. VIII., 11, 3.

यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि । जिनतो वज्र त्वं सीमन्तमन्वञ्चमनु पातय ।।८।।
अथ० ६ । १३४ । ३

8. Seek out the heartless tyrant, strike only the tyrant dead. Down on the fierce oppressor's head strike with full force, O Thunderbolt !

Ath. VI., 134, 3.

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8. *Thunderbolt* :—Sacrifice which when employed against enemies is as powerful a weapon as the bolt of Indra. So Milton speaks of 'Sermons, prayers and fulminations,' and George Herbert calls prayer 'reversed thunder.'—Griffith.

# SECTION XXV.

## RAIN.

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥१॥
ऋ० ५ । ८३ । ८

1. Take Thy mighty vessel and pour down water and let the swollen streams rush forward. Fill heaven and earth with plenty and let there be abundant drink for the cows.
R. V., 83, 8.

इदं वचः पर्जन्याय स्वराजे हृदोअस्त्वन्तरं तज्जुजोषत् ।
मयोभुवो वृष्टयः सन्त्वस्मे सुपिप्पला ओषधीर्देवगोपाः ॥२॥
ऋ० ७ । १०१ । ५

2. May this my prayer reach the Sovran Lord Prajanya, and propitiate Him. May we obtain rain which brings happiness and God-protected plants with abundant fruitage.
R. VII., 101, 5.

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि । सहो नः सोम पृत्सु
धाः ॥३॥ ऋ० ९ । ८ । ८

3. Send down rain from heaven, wealth from earth, victory in war, O Gracious Lord.
R. IX., 8, 8.

वृष्टिं नो अर्ष दिव्यां जिगत्नुमिळावतीं शङ्गयीं जीरदानुम् ॥४॥
ऋ० ९ । ९७ । १७

4. Pour on us rain from heaven, quickly streaming, refreshing, full of health, forming Thy ready bounty.
R. IX., 97, 17.

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# SECTION XXVI

## Fair Weather.

अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उ । अजीजन ओषधी-
भोजनाय कमुत प्रजाभ्यो ऽविदो मनीषां ॥१॥

ऋ० ५ । ८३ । १०

1. Thou hast poured down the rain, now stop it, Thou hast made desert places fit for travel. Thou hast made herbs to grow for our enjoyment: Yea, Thou hast won Thee praise from living creatures.

R. V., 83, 10.

भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः । भद्राहं नो अन्हां
प्राता रात्री भद्राहमस्तु नः ॥२॥ अथ० ६ । १२८ । २

2. May we have fair weather, in the morning, at noon, in the evening and at night.

Ath. VI., 128, 2.

अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम् । भद्राहमस्मभ्यं
राजन् छकधूम त्वं कृधि ॥३॥ अथ० ६ । १२८ । ३

3. Fair weather to the day and night and to the stars and sun and moon, give favourable weather, Thou, King, Lord of weather, unto us.

Ath. VI., 128, 3.

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1. The prayer is to be offered after heavy showers of rain, by way of thanks giving.

2. The hymn is prescribed in the Kausika Sutra XXX, 18, as part of the ceremony of a merchant's departure on a trading expedition.

# SECTION XXVII.

## For Immortality.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् उर्वारुकमिव बन्धना-
न्मृत्योर्मुक्षीय मामृतात् ॥१॥ ऋ० ७।५९।१२

1. We worship Tryambaka, the sweet Augmenter of prosperity. May I be released from death as a cucumber from its stem and may I attain immortality.

R. VII., 59, 12.

यत्रानुक्रमं चरणं त्रिनाके त्रिदिवे दिवः । लोका यत्र ज्यो-
तिष्मन्तस्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥२॥
ऋ० ९।११३।९

2. Make me immortal in that realm where they move as they list, in the third sphere of inmost heaven where lucid worlds are full of light.

R. IX., 113, 9.

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते । कामस्य यत्राप्ताः
कामास्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥३॥
ऋ० ९।११३।११

3. Make me immortal in that realm, where happiness and transport, joys and felicities combine and all the longings are fulfilled.

R. IX., 113, 11.

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# PART II.

# MISCELLANEOUS.

## PRANVA *or* OM.

ऋचो अक्षरे परमे व्योमन्यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥१॥
ऋ० १ । १६४ । ३९ ।

1. The syllable of holy praise on which the gods rely as if it were their highest heaven. He who knows not this, what will he do with the Veda ? They, however, who know it, sit here in peace.

R. I., 164, 39.

## GOD IN WRATHFUL MOOD.

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ॥२॥ ऋ० १ । १० । ८

2. The heaven and earth together will not contain Thee if Thy warth be excited.

R. I., 10, 8.

## THE INFINITE.

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥३॥
ऋ० १ । २२ । २०

3. The learned always turn their eyes to the lofty place of Vishnu, spread like an eye in heaven.

R. I. 22, 20.

## HIS HELP ESSENTIAL.

यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥ ४ ॥
ऋ० १ । १८ । ७॥

4. He without whom no sacrifice, even of the wisest man can succeed, He stirs up the series of thoughts.

R. I., 18, 7.

स यन्ता विप्र एषां स यज्ञानामथा हि षः । अग्निं तं वो दुवस्यत
दाता यो वनिता मघम् ॥ ५ ॥ ऋ० ३ । १३ । ३

5. He is the sage who guides these men, Leader of sacred rites is He. Him, your own Agni serve ye well, who winneth and bestoweth wealth.

R. III., 13. 3.

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते । यो
विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः ॥ ६ ॥

ऋ० २ । १२ । ९

6. Our people can never conquer without help from Him whom they invoke while fighting. He who is the means of this universe, who moves all without being moved, He, O man, is Indra.

R. II., 12, 9.

## IMPULSE TO CHARITY.

अदित्सन्तं विदाघृणे पूषन्दानाय चोदय । पणेश्चिद्वि म्रदा
मनः ॥ ७ ॥ ऋ० ६ । ५३ । ३

7. O ! glorious Pushan, urge even a miser to charity and soften the heart of the niggard.

R. VI., 53, 3.

## FRIEND OF THE SIMPLE.

पाकत्रा स्थन देवा हृत्सु जानीथ मर्त्यम् । उप द्वयुं चाद्वयुं च
वसवः ॥ ऋ० ८ । १८ । १५

8. Thou art with the simple ones, O Lord, knowing each mortal in Thy heart. Thou canst well distinguish the false from the true.

R. VIII., 18, 15.

## IMMORTALITY.

अपाम सोममममृता अभूमागन्म ज्योतिरविदाम देवान् । किं
नूनमस्मान् कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥ ९ ॥

ऋ० ८ । ४८ । ३

9. We have drunk the Soma and have become immortal. We have attained the light and found out God. What harm, O Immortal, can the hatred or deception of the enemy now do us ?

R. VIII., 48, 3.

## AIM OF ALL EYES.

त्वं नः सोम विश्वतो वयोधास्त्वं स्वर्विदा विशा नृचक्षाः । त्वं न
इन्द्र ऊतिभिः सजोषाः पाहि पश्चातादुत वा पुरस्तात् ॥ १० ॥

ऋ० ८ । ४८ । १५

10. All-pervading Soma, Thou our Life-giver, Aim of all eyes, Light-finder, make our heart Thy place, gracious Lord, graciously extending Thy protection to us from behind and from before.

R. VIII., 48, 15.

## POWER OF TAPA.

इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्रे यानि
स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तपसाभ्य पश्यम् ॥ ११ ॥

ऋ० ८ । ५९ । ६

11. O Indra, Varuna, whatever Thou gavest to Rishis in times of yore—revelation, thought and speech and the places which the sages attained by sacrifice—these I have seen by virtue of my Tapa.

R. VIII., 59, 6.

## GIVER OF IMMORTALITY.

त्वं ह्यंग दैव्या पवमान जनिमानि द्युमत्तमः । अमृतत्वाय

घोषयः ॥ १२ ॥ ऋ० ९ । १०८ । ३

12. Verily through Thee, O Holy Lord and Glorious, all the generation of gods attained immortality.

R. IX., 108, 3,

## FOOLISH ARE WE

मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग वित्से ॥ १३ ॥

ऋ० १० । ४ । ४

18. Foolish are we, O wise and free from error ; Verily, Agni, Thou (alone) knowest Thy infinite greatness.

R. X., 4, 4.

## SANCTITY OF MARRIAOE.

तदिन्मे छन्त्सद्वपुषो वपुष्टरं पुत्रो यज्ञानं पित्रोरधीयति । जाया पतिं
वहति वग्नुना सुमत्पुंस इद्भद्रो वहतुः परिष्कृतः ॥ १४ ॥

ऋ० १० । ३२ । ३

14. It seems to me more beautiful than beauty itself when the son duly cares to continue the parents' line. The wife takes the husband and with acclamations of joy their auspicious marriage is performed according to the scriptures.

R. X., 32, 3.

## THE NECESSITY OF A GURU.

अक्षेत्रवित् क्षेत्रविदं ह्यप्राट् स प्रैति क्षेत्रविदानुशिष्टः । एतद्वै
भद्रमनुशासनस्योत स्रुतिं विन्दत्यञ्जसीनाम् ॥ १५ ॥

ऋ० १० । ३२ । ७ ।

15. The stranger consults one who knows the way, and taught by the experienced guide, travels safely on. This is verily the blessing of instruction, the disciple finds the straight and safe path.

R. X., 32, 7.

## TRUTH AS PROTECTOR

सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन्-

हानिच ॥ १६ ॥ ऋ० १० । ३७ । २ ।

16. May this my truthful speech guard me on every side, wherever heaven and earth and days are spread out.
R. X., 37, 2.

## SPIRITUAL SATISFACTION.

संवर्च्चसा पयसा सं तनूभिरगन्महि मनसा सꣳशिवेन ॥ १७ ॥
यजु० २ । २४ ।

17. We have combined with vigour and lustre. We have united with the blessed spirit.
Yaj. II., 24.

## THE PATH OF VIRTUE.

प्रति पन्थामपद्महि स्वस्तिगामनेहसम् । येन विश्वाः परि द्विषो
वृणक्ति विन्दते वसु ॥ १८ ॥ यजु० ४ । २९ ।

18. Now we have entered on the path that leads to happiness and real wealth, and which is not infested by any enemies.
Yaj. IV., 29.

## ECSTASY.

अगन्म ज्योतिरमृता अभूम । दिवं पृथिव्या अध्यारुहामाविदाम
देवान्त्स्वर्ज्योतिः ॥ १९ ॥ यजु० ८ । ५२ ।

19. We have attained to light and grown immortal. We have risen from earth to the sky, and have found God.
Yaj. VIII., 52.

## GOD IN NATURE.

विष्णोःकर्माणि पश्यत यतो व्रतानि पस्पशे ॥ २० ॥
यजु० १३ । ३३ ।

20. Behold the works of God, by which the Lord hath let His holy ways be seen.
Yaj. XIII., 33.

## THE FALSE ARE FAITHLESS

दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः । अश्रद्धामनृतेऽदधा-
च्छ्रद्धा ँ सत्ये प्रजापतिः ॥ २१ ॥ यजु० १९ । ७७ ।

21. Viewing both, Prajapati gave different shapes to truth and falsehood. He gave faithlessness to falsehood and faith to truth.

Yaj. XIX., 77.

## WE LIVE AND MOVE AND HAVE OUR BEING IN GOD

अपि तेषु त्रिषु पदेष्वस्मि येषु विश्वं भुवनमाविवेश । सद्यः
पर्य्येमि पृथिवीमुत द्यामेकेनांगेन दिवो अस्य पृष्ठम् ॥ २२ ॥

यजु० २३ । ५० ।

22. (Though) in and with my mind I can go round earth and heaven and can reach the heaven's highest summit in a moment, I am in those three steps of Vishnu wherewith He permeated this Universe.

Yaj. XXIII., 50.

## WITH THE EYES OF A FRIEND.

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । मित्रस्याहं
चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥२३॥

यजु० ३६ । १८ ।

23. May all beings regard me with the eye of a friend. May I regard all with the eye of a friend. May we regard one another with the eye of a friend.

Yaj. XXXVI., 18.

## THE GIFTS OF THE POOR.

यदग्ने कानि कानि चिदा ते दारूणि दध्मसि । ता जुषस्व
यविष्ठय ॥ २४ ॥ ऋ० ८ । १०२ । २०

24. O Agni, howsoever humble our offerings to Thee, be pleased therewith, O Everlasting Lord.

R. VIII., 102, 20.

## PRAYER FOR WELFARE.

स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः ।
विश्वं सुभूतं सुविदत्रं नो अस्तु ज्योगेव दृशेम सूर्यम् ॥ २५ ॥

अथ० १ । ३१ । ४

25. May it be well with our parents, with our people, cows and beasts. May all happiness, grace and favour be ours. May we long behold the sunlight.

Ath. I., 31, 4.

## PRAYER FOR GENERAL HAPPINESS.

शं नो वातो वातु शं नस्तपतु सूर्यः । अहानि श भवन्तु नः श
रात्री प्रति धीयतां शमुषा नो व्युच्छतु ॥२६॥ अथ० ७ । ६९

26. May the breezes sweetly breathe on us. May the sun warm us gently. May days pass-happily for us, may nights approach delightfully. May dawn bring joyfulness for us !

Ath. VII., 69.

## NEWHOUSE.

प्राच्या दिशः शालाया नमो महिम्ने स्वाहादेवेभ्यः स्वाह्येभ्यः ।
दक्षिणाया दिशः० ।
प्रतीच्या दिशः० ।
उदीच्या दिशः० ।
ध्रुवाया दिशः० ।
ऊर्ध्वाया दिशः० ।
दिशो दिशः शालाया नमो० ॥ २७ ॥ अथ० ९ । ३ ।२५–३१

27 Now from the east-side of the house to the Great Power be homage paid. Hail to the Lord whose due is Hail.

Now from the South side of the house, &c.
Now from the West side of the house, &c.
Now from the North side of the house, &c.
Now from the lower side of the house, &c.
Now from the upper side of the house, &c.
So from the mansion's every side, to the Great Power be homage paid!
Hail to the Lord whose due is Hail.

Ath. IX., 3, 25-31.

## WATER AS HEALER.

अप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तये ॥ २८ ॥

ऋ० १ । २३ । १९ ।

28. Amrita is in the waters. Healing balm is in the waters.

R. I., 23, 19.

आप इद्वा उ भेषजीरापो अमीवचातनीः आपः सर्वस्य भेषजीस्तास्ते
कृण्वन्तु भेषजम् ॥ २९ ॥ ऋ० १० । १३७ । ६ ।

29. Water indeed hath medicinal virtues, and can drive malady away. May water—for it healeth all—become a remedy for thee.

R. X., 137, 6.

आप इद्वा उभेषजीरापो अमीवचातनीः आपो विश्वस्य भेषजीस्ता-
स्तवा मुञ्चन्तु क्षेत्रियात् ॥ ३० ॥ अथ० ३ । ७ । ५ ।

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28. It is Hydropathy or does आपः mean God as in तदेव ।

30. Water indeed hath power to heal, water drives disease away. May water, for it healeth all, cure thee of thy permanent disease.

Ath. III., 7, 5.

## MESMERIC PASSES.

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी । अनामयित्नुभ्यां
त्वा ताभ्यां त्वोप स्पृशामसि ॥३१॥ ऋ० १० । १३७ । ७ ।

31. The tongue that leads the voice precedes. Then with our ten-fold branching hands, with these two chasers of disease we stroke thee with a gentle touch.

R, X., 137. 7.

यथा भूमिर्मृतमना मृतान्मृतमनस्तरा । यथोत मम्रुषो मन
एवेर्ष्योर्मृतं मनः ॥ ३२ ॥ अथ० ६ । १८ । २

## JEALOUSY.

32. Just as the earth is dead to feeling, more unconscious than the dead, so is the spirit of a jealous man like a dead man's spirit.

Ath. VI., 18, 2.

## ADOPTION.

न शेषोऽग्ने अन्यजातमस्त्यचेतानस्य मा पथो वि दुक्षः ॥ ३३ ॥
ऋ० ७ । ४ । ७

33. Agni, no son is he who springs from others. Lengthen not out the path-ways of the foolish.

R. VII., 4, 7.

न हि ग्रभायारणः सुशेवो ऽन्योदर्यो मनसा मन्तवा उ । अधा

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30. Probably addressed to a patient under Hydropathic treatment.

31. The stanza is important as showing that the Indians employed touches or laying on of hands to relieve suffering or to restore health—Griffith.

The translation given is also according to Griffith.

च्चिदोकः पुनरित्स एत्या नो वाज्यभीषाळेतु नव्यः ॥ ३४ ॥

ऋ० ७ । ४ । ८

34. Unwelcome for adoption is the stranger, one to be thought as another's son though grown familiar by continual presence, therefore let there come to us (a son) new-born possessed of wealth and courage.

R. VII, 4, 8,

## A BHAKTA'S HYMN.

मम त्वा सूर उदिते मम मध्यन्दिने दिवः । मम प्रपित्वे अपिशर्वरे वसवा स्तोमासो अवृत्सत ॥ ३५ ॥ ऋ० ८ । १ । २९

35. O Lord of wealth, my praises at sunrise, my praises at noon, my praises at the approach of darkness have gone forth to Thee.

R. VIII., 1, 29.

## GOD *or* MAMMON.

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव । नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ ३६ ॥

ऋ० १० । ८२ । ७

36. You cannot find Him who created all this. Another thing has occupied your minds. Enveloped is misty cloud, with lips that stammer, mere hymn-chanters wander disconsolate.

R. X., 82, 7.

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33, 34. The Mantras do not lay down any law on the subject of adoption but, in a prayer for direct issue, set forth by the way the inferiority of adopted heirs and indirectly prove that the Vedas sanction adoption in absence of personal issue.

36. *Another thing, &c.*—"you are merely anxious for enjoyment in this world and the next, therefore you know nothing of God."—Sayana.

## VALUE OF TRUTH.

प्राणो ह सत्यवादिनमुत्तमे लोक आ दधत् ॥ ३७ ॥

अथ० ११ । ४ । ११

37. Prana sets in the loftiest sphere the man who speaks the words of truth.

Ath. XI., 4, 11.

## FREEDOM FROM SIN

अजैष्माद्यासनामाद्या भूमानागसो वयम् ॥ ३८ ॥

अथ० १६ । ६ । १

38. Now we have conquered (evil) and obtained (virtue): we have been freed from sin to-day.

Ath. XVI,. 6, 1.

## PRAYER FOR SPLENDOUR.

शुक्रोसि भ्राजोसि । स यथा त्वं भ्राजता भ्राजोस्येवाहं भ्राजता भ्राज्यासम् ॥ ३९ ॥

अथ० १७ । १ । २० ।

89. Thou art brighest and glorious as Thou shinest with splendour, so I wish to shine with splendour

Ath. XVII., 1, 20.

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·You who are engaged in the enjoyments of this world or the next, being subject to false knowledge or ignorance have no knowledge of the truth—Mahidhara.

*Hymn chanters, &c.*—Being given to the thought and pursuit of worldly objects, they can not concentrate their minds upon God. Hence they will never succeed in finding Him. Thoughtless chanters of Sandhiya should notice.

## SHANTI.

अयुतोहमयुतो म आत्मायुतं मे चक्षुरयुतं मे श्रोत्रमयुतो मे प्राणो
ऽयुतो मे ऽपानो ऽयुतो मे व्यानो ऽयुतोहं सर्वः ॥ ४० ॥

अथ० १९।५१।१

40. I am calm, my soul is calm, my eye is calm, my ear is calm, my in-breathing calm, my out-breathing calm, my diffusive breath calm, the whole of me is calm.

Ath. XIX., 51, 1

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